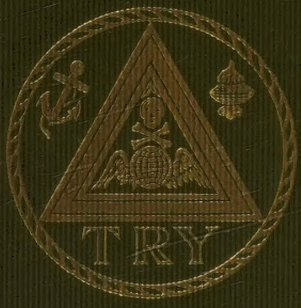
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THE SONS OF GOD

The Mystical Interpretation of the Teachings
of the Masters

A Foreshadowing of the Coming Work
of the
MESSENGER OF THE NEW AGE

By
R. Swinburne Clymer

(Authorized Edition)

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Foreword

AMONG America's greatest teachers of the Mystic Philosophers, stood Dr. James R. Phelps of Boston. Not because of his attainment in the realm of letters or his knowledge of the dead languages nor yet because of his mastery of the Ancient Wisdom, do we consider him great but for his absolute honesty, his sincerity and his ever readiness to lend the helping hand.

In the letter which he invariably wrote to those who appealed to him for instruction and training, he informed the aspirant thus:

> "My authority—and I dislike that word—goes back for years and was conferred by honored brothers [*John Healy, P. B. Randolph and Freeman B. Dowd*] now resting from their labors. For reasons of their own, when I affiliated with the Order Illuminati—of which Count Giounotti [*here he mentioned the Initiate names by which the Master is known*] was the Hierophant—I doubted my ability to take any prominent position in its activities and they assigned to me the care of the *back door,* the charge of those who, fainting in the way, were giving up in despair. They called me '———————— ————————' or 'the keeper of the Door.' I found out in time that there is but one door to the Temple and that entrance and exit are the same. Our Master said: 'I am the door: by me if any man enter in, he shall be saved [*safe*] and shall *go in* and *go out*

and shall find pasture.'

"Now, my dear brother, divest yourself of any idea you may have that my position confers on me any superiority over you. That is the rock on which many a pseudo-teacher has gone to pieces. 'Be not ye called Rabbi [*a great man, teacher*] for one is your Master [*teacher*] even *Christ;* and all ye are brethren.' "

This will indicate more clearly than any words of mine, the genius of this great teacher. He would allow no man to call him "Master" though he looked for respect and demanded it, as all men should. His students knew him as "teacher" or "guide."

Such was the calibre of the man through whose instrumentality I was guided and from whom I received my training and instructions concerning the Sublime Mysteries and the Soul and its potentialities.

Dr. Phelps has travelled to the Land Beyond the Veil and my one prayer is, not that he rest in peace but that his Soul travel forward and onward in the search for greater knowledge and a more thorough understanding of the Divine Plan.

I base the interpretations here given on knowledge resulting from training covering a period of nearly eighteen years, much of it under men who claimed nothing for themselves except that they were humble laborers in the vineyard of the Creator, seeking no praise, asking only that such should be rendered to the one "Master," even *Christ.*

Brotherly Given,
R. Swinburne Clymer.

Introductory

REVILLE, one of the great French writers, summing up the religious feeling of his day, said:

"Always, in all human societies, at a certain period of their existence, a time comes when their religion begins to diverge from its fundamental meaning, then diverges more and more, loses this fundamental meaning and finally crystallizes into permanently established forms. When it does so, its influence upon the life of men grows weaker and weaker as it becomes more of a form from which the life has departed.

"At such periods, the educated minority, though no longer believing in the existing religious teachings, still pretend to believe, finding this religion necessary for holding masses in the established order of life; whilst the masses, although adhering by the force of inertia to the established religious forms, no longer are guided in their lives by religious demands but only by popular customs and laws.

"So it has been many times in human communities. But what is now taking place in our Christian society never has occurred before. The ruling and more educated minority, which has the chief influence on the masses, not only disbelieves in the existing religion but is certain that religion no longer is necessary at all. It teaches those who doubt the truth of the accepted faith not some other more rational and comprehensive religion than that existing but persuades them that religion in general has outlived its time and has become not only a useless but even a harmful organ of social life.

"Religion is studied by this class of men not as something

which we know [*can come to know*] through our inner experience but as an external phenomenon, a ritual of mere fancy words, a disease, as it were, to which some people are subject and which we can understand only in its external symptoms. It is because religion is thus considered that so very many have come to believe in nothing.

"Religion remains, as it always was, the chief motive power, the heart of the life of human societies. Without it, as without the heart, there can be no rational life. There have been and there are many different religions because the expression of the relation of man to the Infinite, to God or the gods, is different at different times, according to the different degrees of development of different nations; but no society of men, since men have become rational beings, ever could live and therefore never did live without religion.

"It is true that there have been and still occur, periods in the life of nations when the existing religion was so distorted and so far behind life that it no longer guided man, *and such a period is the present one.* But this cessation of the influence is only temporary. Religion, like everything vital, has the capacity of being born, developing, growing old and dying, of reviving again and reviving yet again *in a more perfect form than ever before.*

"After the period of the highest development of religion, there always follows a period of weakness and lifelessness, following which there again follows gradually a period of *regeneration* or *new interpretation* and of the establishment of a religious teaching more clear and rational than ever before. Such periods of development, decline and regeneration have

occurred in all religions; and such a period there is now. Religion, in fact, is the definition of man's life by the connection of the human with the Divine, the power of which, over the universe and himself, he recognizes and with which he feels that he must unite himself and come into conscious relationship."

No other author so thoroughly has analyzed and succintly stated the religious and non-religious feelings of men as has Reville. Toward the end of the last century, it became apparent to all thinkers that religion as then interpreted, was doomed and that if faith were to continue to live in the hearts of men, new religious sentiment would need to be born. Throughout the death struggle of the old interpretation, during the past fifty years, the one ray of hope and light was seen in the promise that a New Messenger, an incarnation of the spirit of the Master-Teacher of the first century, should come among men and be felt by all, though possibly seen by few, and that this Avatar should give a new interpretation to the old but eternal Law.

This prophecy and expectation were fulfilled in the coming of *Manisis,* the Seventh Messenger of the Lord, whose teachings already are beginning to be felt both by the selected ones and the masses.

Each age demands a distinctive interpretation of the Laws governing the actions of men composing human society. Each interpretation must be adapted to the immediate requirements of its own particular period of history. The interpreters erroneously (with the exception of Moses) known as Lawgivers, are the Messengers, Avatars or Saviors of the Age or Cycle. Such

were *Osiris, Brahma, Buddha, and Jesus* who became the *Christ.* And *Manasis*—Man *glorified*—will become known as such. These are Sons of man, who, through their own deliberate, conscious efforts and their willingness to suffer in order to help their fellow men, became Sons of God and in close communion—at-one-ment—with the Father, so close in fact, that they comprehend the *spirit* of the Law which will help the race to steer away from destruction unto personal salvation.

Truth is forever the same. Divine Laws have not changed since the beginning of time nor have their application to the actions of men. The world of thought advances, however, and with new thoughts or ideas come new actions which require an understanding of the governing Laws. Each outgoing cycle requires a laying aside of its cloak (as the snake sheds its skin and the Soul its body) that the incoming cycle may be "clothed upon" with a new garment better suited to its immediate needs. The texture, designs and coloring of the cloak of thought are determined by the particular emphasis that a given age employs in the interpretation of truth. For the human race to be enriched by all the varied aspects that truth and its realization may assume, it is necessary for the cloak of interpretation to be donned and doffed again and again in accordance with the laws of progress and discovery; it is essential that there be formulated from time to time a new system of emphasis in the interpretation of the Laws.

This is truly a period of stress and strain, suspicion and doubt. As already stated, the world of religious ideas has been in a transitional stage for the past fifty years. The laying off of the old interpretations and the putting on of the new, mark

a transition period that naturally is attended by unsettledness of mind and perplexity of thought.

To satisfy the need of this period and condition, the Church of Illumination, of which this little volume is a textbook, offers a new interpretation that is the natural outgrowth of the cyclic stage through which the world is passing. It proclaims this interpretation to be the highest that could be given to the Laws which govern the actions of men and claims this for the reason that it proceeds *to the ultimate goal of all that is,* the Soul of Man, eternal, yet ever born.

The law of cyclic change positively indicates that the time is ripe for a restatement of religious principles—a new presentation of fundamental laws—suited to men of the present New Cycle or New Age. The mental unrest and hunger of the people demands a different placing of emphasis in respect to the essential features of the science and the philosophy that govern the thoughts and actions of men in relation to everyday life and in regard to the Immortalization of the individual Soul as a requisite for the *Age of a thousand years.*

When interpreted in the light of symbology, the Bible narrative is accepted by the Church of Illumination—the *Manistic* ministry—as an authoritative religious treatise. However, in order to obtain a satisfactory comprehension of Bible teachings, it is essential to give careful consideration to its symbolic, allegorical and mystic elements. The student and interpreter must learn to consult the vast library of legend, symbol and myth as faithfully and as accurately as he would resort to a lexicon of Hebrew and Greek stems and radicals. These elements—symbolic, allegorical and mystic—too often considered

mere meaningless child's play, are skillful devices for half-concealing yet half-revealing the deepest spiritual wisdom. In this connection it behooves us to remember a saying of the Master-Teacher when surrounded by the innocence of childhood: "Unless ye become as little children . . ." and to bear in mind that these words of his have a wider and deeper application than usually believed possible.

The religious thought of the past centuries has been characterized largely by mere faith. In respect to the teachings of Jesus who became the *Christ,* the sixth Son of God, the race-conception of truth has been passing through a period of childhood and early youth. Childhood is marked particularly by faith: the child has faith in his father; he believes implicitly in his father's works and in his principles. When young manhood is attained, he no longer is satisfied with mere belief: he seeks to demonstrate his faith by bringing his ideals into manifestation—he must do such works as his father does and his faith demands opportunity to exercise its powers and accomplish its works on his own individual responsibility.

Religious teachings in the past largely have been occupied with the effort to convince mankind of the Messiahship of Jesus and to establish the claims of the church. Mere faith, however sublime in itself, no longer satisfies. The statement, "faith without works is dead," has become something more than a trite saying and thundering forth goes the fiat: *Thus must thou do* (not merely believe) *or thou shalt die* (cease to be).

It is the Law of Growth that faith must demonstrate its powers. It must work out its principles. It must execute. It must create. The New Age, the *Manistic* Cycle, will be charac-

terized by the power of intelligent faith, a faith that is an incentive to the execution of ideals fully in harmony with an understanding of the Divine Law.

A clear distinction should be drawn between blind belief or unquestioning acceptance and intelligent or seeing faith; between faith that is passive and faith that is active; between faith in a personality and faith in a principle; faith in Jesus and faith in the *Christ.* Jesus is the symbolic term of a man, a personality; the *Christ* is the manifestation of the Conscious, Individualized, Illuminated Soul in Jesus or, for that matter, in any man who lives in accordance with the Law. Jesus, an historic character, like the wonder-worker and healer, Apollonius of Tyana, lived his earth life and passed out of the plane of manifestation. The *Christ,* as a divine principle, developed and individualized in Jesus, as in other men who became Sons of God, is eternal. Faith in Jesus was a blind faith; faith in *Christ,* as a state of consciousness that all who will may attain, by living according to the Law as promulgated by Jesus, is an intelligent and active faith.

How was Jesus enabled to live the perfect life?—a life the entire biography of which may be condensed into five words: *"He went about doing good."*

Service is the key to the *all* of life. By a deliberate transmutation of the gross into the finer; by a conscious realization of the spirit of the Law; by a practical application of the ideal of love and sympathy unto men; by a masterly direction of an exalted will; by a faith that consciously operates in harmony with the Divine Law; by the constant influence of a thought-atmosphere normally characterized by the qualities of kindness,

compassion and justice; by the Illumination of the Soul so that it radiates its own light of understanding and its own warmth of love with impartial tenderness on friend and foe;—by these did Jesus become the *Christ.* By the same path comes *Manisis,* the Seventh Messenger, and as it has been for both these Sons of God, so is it possible for all men to attain through these methods, henceforth for *a thousand years.*

The many who are fully satisfied with the foregoing exposition are ready for such a change of emphasis in the interpretation of the life and teachings of the Master-Teacher as will make his inculcations applicable to the present age. Thinkers such as these are eager for the promulgation of the Laws and methods that will enable them to realize the Sonship promised as within the reach of all the faithful. These will wish to understand "the way, the truth and the life" that will help them to attain Conscious Immortality. Their faith refuses to be satisfied unless it may express itself in works that exemplify its character. Their nature demands a fulfilment of the age of faith by an age of works that shall both test and prove the Law. They demand proof of the *Christic* teachings in their own experience, a verification of the possibility of the consummation of Conscious Individualization. Such a faith will manifest itself by a willingness to make every effort to understand and apply the Divine Law in their own lives.

To meet the needs of the New Age in its demand for an interpretation of the Laws of the Kingdom of the Soul, has been one purpose of the previous editions of this textbook of the Church of Illumination. The further purpose of this new edition is to herald the arrival of *Manisis,* the Messenger and In-

terpreter.

That it is possible and necessary for man to *understand* in order that he intelligently may obey the Law and live a life in harmony with it, is becoming a settled conviction among the sincere leaders of religious thought today.

That Immortality of Soul in the individual is attainable, is a fundamental tenet of the Church of Illumination. Immortality of Soul, however, is not thought of as something that is thrust on all alike, regardless of their desire or active seeking; it is not an inevitable factor of existence. The positive law of goodness (kindness and forgiveness) functioning in the lives of men, leads to immortality of Soul or to Soul Consciousness, *if consciously directed into the proper channels.*

In each life is a spark, a germ of the Divine Nature. This spark is the potential *Christos* or the potential individual Soul or that "light that lighteth all the world of man's consciousness." When man becomes conscious of this *light* within his own being and recognizes and obeys its "still small voice," he has reached a state bordering on Illumination of Soul or Immortalization. When he has found within himself the CENTER whence cometh the LIGHT, Soul Consciousness is attained. This is the beginning of Initiation; the first revealment of the Divine Mysteries.

The Divine Spark in each individual may be developed into a center or globe of pure white fire; it may become a dynamic nucleus of living fire—the Fire of Love and Immortality. This fact gives the key to the significance of the term "Temple of Illumination." Man in toto, is the nucleus of Illumination, the Temple of the living, radiating *Christos.* Man is

the architect of the temple of Solomon, a spiritual structure wherein the sun shall constantly shine. The purified love dwelling in his heart and the clarified understanding of his Soul become the altar fire of this temple. This *flame* continually radiates its *light* and its warmth of compassion and "good will toward all men."

Man is made in the image of his God. He is a reflection of the Divine, possessing the powers and the attributes of the Infinite. In different personalities, these divine qualities are in various stages of unfoldment. In one person they may be latent and concealed beneath the crust of a wholly selfish personality but unless burned and seared by the fire of persistent, Soul-destroying acts, they none the less are a potentiality, awaiting the unfolding process of growth. In another person they may be in the incipient stage of a nucleus of goodness. In this state, they are indicated by an active, wholesome conscience although the life itself may be entangled painfully and hampered by the selfish personality. In yet another person, these qualities may have become a dynamic, vital expression of individualized life so that the Soul is conscious of its inseparable connection with the Infinite. These potentialities may be condensed into a center of radiation, into a perfect pyramidal flame that warms the desire-nature with love and illumines the understanding with wisdom. In this state, the Divine qualities of love, kindness, compassion and justice unconsciously radiate the blessings of their inherent goodness to those with whom the life comes in contact.

Creation is the manifestation of the Divine Mind. All things, having been created by God, are in themselves good but

man through the exercise of his free will, because of other than constructive application of the Law, has perverted many of the things that are inherently good; this has brought evil upon himself and his fellow man just as he has misdirected potentialities naturally blessed and brought upon himself and others the penalties which primitive man rightly named "curses."

In his fourfold nature of body, spirit, mind and Soul, man is an epitome of the universe. Potentially, he is the Divine Creation in miniature, termed the microcosm and, consequently, the "little god" and the "little world." Man is the climax, the culmination of forces which for ages have been seeking expression. How to develop his forces, bring them into activity and then express them harmoniously, is the problem before him. To use his forces constructively as intended by the Divine Purpose, and only in the service of mankind, is the ideal that he must be led to comprehend and then choose for himself. To engage his possibilities and use his powers in obedience to the Creative (building, constructive) Law, will result in the elevation of his entire being. Conversely, to pervert his forces and divert these possibilities into channels of error and sin (*i. e.,* wrong use, destructive action) brings about loss and final destruction.

God could not possibly place a higher mark of honor on man than to give him the right of choice, the power of decision and the ability to direct both his Will and his forces in the execution of plans in accordance with his own decrees. Every power is, in itself, good (constructive and exalting) although it admits of a twofold expression: positive and negative. Every law of man's nature is, in itself, good but also permits of a twofold functioning: constructive (upbuilding) and destructive

(disintegrating). The APPLICATION which one makes of a law or a force alone determines its effect. Every virtue is offset by a possible corresponding vice and, in the words of *Manisis,* the Messenger of the New Age:

> "Virtue forced upon those of my brethren whose hearts have not comprehended the Law and who seek not the path of virtue, is vice.
>
> "Therefore, seek not to cause my brethren to be good by the sword [military power] nor by the other compulsion [legislation] lest they turn from the one evil to a greater one and the penalty be upon your heads.
>
> "Teach my children the Law. My brethren are good in heart but know not the truth. As my Father who is in heaven has not sought to shackle the free will of his children, neither doth he give into your hands or even my [his Son's] hands, the authority to take this right of choice from them, and no man has the Divine Power to say unto his brother 'thus shalt thou do' or 'thou shalt not do thus,' unless that man interferes with the free will of his brother." —Manisis, Messenger of the Lord God Adonai, Father of Light.

The results of man's acts depend entirely on their direction or tendency. Every force, every possibility and every potentiality placed within man's reach, is intended to fulfill beneficent ends. Every organ of the body, every function of the mind, is intended to serve a noble purpose. When directed in harmony with the Divine Law, the result is good. It is therefore time to teach *every* human being the Law of Individual Responsibility—that he, personally, is responsible for his every thought and act, and that he must pay the penalty of perversion or misdirection to the uttermost farthing.

A distinctive aim of the present volume is to give plain and not-to-be-misunderstood instructions concerning the laws of right and justice that man may choose his steps intelligently

and learn how to cultivate his manifold powers and direct them into proper channels.

The Divine Law underlies all true growth, advancement and progress. Both in its positive and negative aspects, this Law is exacting and relentless and neither God nor man can free the individual from the reaction of an attempt to defy, abuse or nullify the Law. Obedience to the Law is constructive and upbuilding and tends toward growth of Soul, reaching as its natural goal the plane of Soul Consciousness, the Immortalization of the individual. Failure to comply with the conditions imposed by the Divine Law is destructive and disintegrating in its effects, leading as it always does toward diffusion and dissolution; these effects are the opposite of growth, *i. e.,* self-destruction as certain as deliberate suicide.

The Temple of Illuminati is pronounced in its recognition of this Law, both in its positive and its negative aspects. Consequently, while the Temple continually holds before the minds of men the ideal of growth and development that ultimately lead to Immortalization, it also admits that persistent destructive thinking and wrong doing tend toward the total loss of individuality. *By the operation of evil's own law and not as a punishment from God,* persistently to think, desire and follow evil, generates the internal fire, which, by its very nature, is destructive of the self. This process of self-destruction makes possible the dissolution of the individual Soul that creates these disintegrating conditions, and thereby liberates or separates from the personality the original elements of a potential divinity with which that personality had been entrusted.

The positive aspect and activity of the Divine Law is

known as the process of salvation or regeneration; the negative aspect and activity brings about degeneration or loss of Soul. The doctrine of salvation or regeneration receives the most practical attention in the teachings of the Church of Illumination; as a dogma or definition of terms, however, the doctrine offers little of interest.

The term "salvation" is not to be interpreted as meaning one specific or definite act; salvation embraces a long-continued process of growth or development of Soul and its culmination is Illumination of Soul, the Immortalization of the Individual, the attainment of Soul Consciousness. These attainments are stages of growth and are not to be thought of as a climax of perfection and the end of all further effort, struggle and progress. Illumination of the Soul is but the beginning—the first Degree—of experience on a higher plane of expression.

The one potent reason for the *Christic*—now *Manistic*—teachings is the establishment of direct communication or communion between God and his creature, man. Every man who takes upon himself the role of intercessor in these communions—except in the very beginning and under special circumstances—hinders those he seeks to guide from entering into direct communion with the Father by means of their own Conscious Individualized Souls. All that the teacher-guide can do is to point out and lead the way. Each one must himself travel the Path that ultimately leads to Divine Illumination and kinship with God and the Sons and Daughters of the Father.

The Beginning of Cycles

New Ages—New Eras—New Dispensations—New Messengers

T THE time given as the birth of Jesus, the Nazarene, Son of Joseph, there were three distinct orders, co-fraternities or castes among the Jews. These were similar in their organization but widely different in their teachings and beliefs. These castes then were known as sects and, to history, as the Pharisees, the Sadducees and the Essenes.

The Pharisees and Sadducees will have our first consideration.

Both the Pharisees and Sadducees were united cordially in sentiment respecting the fundamental doctrines which constituted the basis of the religion of the Jews. Each of them rejected with detestation the belief in a plurality of gods; they acknowledged the existence of one Supreme, Almighty God whom they regarded as the Creator of the Universe and whom they presumed to be endowed with absolute perfection. In this, the Essenes fully shared. Both sects also were agreed equally in the opinion that God had selected the Hebrews from all other nations of the earth as his "peculiar people" and had bound them to himself by an unchangeable and everlasting covenant. With the same unanimity, they maintained the divine mission of Moses, affirming that he was the ambassador of heaven and,

consequently, that the law delivered at Mount Siani and promulgated by his ministry, was of divine origin. It was also the firm opinion of the Pharisees and Sadducees that the books of the Old Testament contained ample instruction respecting the way to salvation and eternal happiness, and that whatever principles or duties were inculcated in these writings must be reverently received and implicitly obeyed.

However, an irreconcilable difference of opinion and the most vehement disputes prevailed among them respecting the original source or fountain whence all religion had been educed. The Sadducees rejected with disdain the oral law to which the Pharisees paid the greatest deference. And the interpretation of the written law yielded still further ground for acrimonious contention. The Pharisees maintained that the law as committed to Moses and likewise all other content of the sacred volumes, had a twofold sense or meaning: one, plain and obvious to every reader; the other, abstruse and mystical. This was also a fundamental belief with the Essenes and is, to this day, with the successors of the Essenes—the *true* Rosicrucians.* The Sadducees, on the contrary, would admit of nothing beyond the simple interpretation of the words according to their strict literal sense. On the other hand, the Essenes differed somewhat as to this: first, they considered that the words of the law possessed no force or power whatever in themselves but merely exhibited the shadows or the images of celestial objects, of virtues and of duties; second, they maintained that salvation could not come by mere faith in the law but by doing—*living*—as the law com-

*See **"The Rosicrucians: Their Teachings."**

manded.

In point of numbers, riches, authority and influence, the Pharisees took precedence of all sects. And, as they constantly manifested an extraordinary display of religion in an apparent zeal for the cultivation of piety and brotherly love, and by an affectation of superior sanctity in their opinions, manners and dress, the influence they possessed over the minds of the people was unbounded—insomuch that it may be truthfully said that they gave whatever direction they pleased to public affairs. It is unquestionable, however, that the religion of the Pharisees for the most part was founded in consummate hypocricy and that in reality they were generally slaves to every vicious appetite, proud, arrogant, avaricious, and consulted only the gratification of their carnal desires—even at such moments as when they professed to be engaged in the services of their God.

These odious features in the character of the Pharisees drew upon them the most pointed rebukes of the Master-Teacher, rebukes administered with more severity indeed than he bestowed on the Sadducees, who, although they had departed widely from the principles of genuine religion, yet did not impose themselves upon their fellow men by a pretended sanctity or devote themselves with insatiable greed to the acquisition of honors and riches.

The Pharisees admitted the immortality of the Soul, the resurrection of the body and a future state of reward and punishment. They also believed to a certain extent in the free agency of man but beyond this they supposed man's action to be controlled by the decree of fate. These points of doctrine, however, seem not to have been understood or explained by

these sects in the same way, neither does it appear that either of the two took any great pains to ascertain and to define them with accuracy and precision or to support them by reasoning and argument.

The Sadducees were much inferior in point of numbers to the Pharisees but on the other hand their body was composed entirely of persons distinguished for opulence and prosperity. Those who belonged to them were wholly devoid of sentiments of benevolence and compassion towards others, whereas, the Pharisees, despite their hypocricy, ever were ready to relieve the needy and the afflicted.

The Sadducees were fond of passing their lives in one uninterrupted course of ease and pleasure, insomuch that it was with difficulty they could be prevailed on to undertake the duties of the magistracy or other public function. Their leading tenet was that all our hopes and fears terminate with the present life, the Soul being involved in one common fate with the body and, like it, liable to perish and be annihilated. Upon this principle, then, it was natural for them to maintain that obedience to the Divine Law would be rewarded by the Most High God with length of days and an abundance of the good things of this life, such as honors, distinction and riches, while the violators of the law, correspondingly, would find their punishment in the temporary sufferings and afflictions of the present time. They always connected the favors of heaven with a state of worldly prosperity and would not regard any as virtuous or as befriended by heaven except the fortunate and the happy. They had no thought of compassion for the poor and miserable, their desires and hopes being centered in a life of

pleasure, leisure, ease and voluptuous gratification.

The Essenes were divided into two branches: the one, characterized by a life of celibacy and dedicated to the instruction, education and training of others; the other branch, known as the Therapeutae, were permitted to marry, not with a view to sensual gratification but for the purpose of propagating the human species and also for the purpose of the development of certain powers which is possible only through the complete fulfilment of the Marriage Rite.* These branches were distinguished by the people by the terms *practical* Essenes and *theoretical* Essenes.

The Essenes were distributed in the cities and throughout the countries of Syria (as the Ansaireth), Palestine and Egypt (as Priest-Initiates of Osiris). In fact, after the fall of the Temples of Initiation in Egypt, they were a part of and successors to the Egyptian Initiates. Their bond of association embraced not merely a community of tenets and similarity of manners and particular observances but extended also to a community of goods. Their demeanor was sober and chaste and their mode of life, in every respect, was subjected to the strictest regulations and submitted to the superintendence of governors whom they appointed over themselves and who held such position for life.

The Essenes devoted their entire time to labor (principally agricultural, which they held to be man's most sacred occupation since it supplied the first and most essential of mortal man's need), meditation and prayer. They were most sedulously atten-

*See **Divine Alchemy**: a private book of instruction issued only to students.

tive to the calls of justice and humanity and every moral duty. They believed in the unity of God or One Supreme Being and in principalities and hierarchies which were lesser than the One Supreme God but essential in the personification of Divine Law. They believed the Soul to have fallen (retrograded) through disobedience to the Creative (generative) Law, from a state of purity and light, into dark bodies which housed the Soul; they considered Souls, during their continuance in these bodies, to be confined as it were within the walls of loathsome prisons which had to be changed (transmuted) into temples of God through obedience to the dictates of the Divine Law. They observed great abstinence, allowing themselves but little bodily nourishment and little gratification of the senses. The ceremonies and rituals or external forms which were enjoined by the Law of Moses to be observed in the worship of God, were not regarded by the Essenes as necessary except as symbolizing the greater worship within the temple of man. Like Initiates of old Egypt, they maintained that the ritualistic form or ceremony should not be permitted the neophyte until he had personified the spirit of it by that interior development known today to the *Illuminati* as Soul Consciousness become Individualized. *True* Rosicrucians know this as the "Passing of the Threshold" during the neophyte's progress toward Initiation or Immortalization—an inner state taking place within the realm of man, neither by means of nor through the help of any outer ceremony *but by growth.*

Although throughout the Biblical narrative, we find the Master-Teacher repeatedly denouncing in the bitterest terms both the Pharisees and Sadducees, there is not a single instance

of his having so denounced the Essenes among whom he was trained; and in all points, the inculcations of the Master-Teacher correspond with those of the Essenes. Both taught a selfish-less, purified life devoted to love, forgiveness and ministry among humanity. The abstinence practiced by both from all harmful things to which the world and flesh adhere, proves that they understood the illusions of these human practices and teachings and recognized their inadequacy for bringing happiness or the development which alone can lead to eternal life—Immortalization. The Master-Teacher did not desire the things the world had to offer him, for though he was "tempted in all things as we are," he did not fail—he had been too well taught in the understanding of the Law. To understand is to *know* and be guarded. In all his temptations he realized that the things offered were delusions in that they could bring only temporary benefits and possessed no virtue in leading to Unity and Divinity. He had gained wisdom, not through books or mere oral instructions but through understanding—by *becoming,* through *growth,* while under training.

When the Soul unfolds and develops and comes into harmonious relationship with the Wisdom which is from God—*and all men may accomplish this*—it quickly recognizes the emotions resulting from intrinsic goodness, love, humility and forgiveness, as well as the passions which are basically evil because due to selfishness, hatred, love of self, bitterness and antagonism, and that there is but one way to attain Wisdom—by purification and personal Illumination.

The Essenes taught the Master-Teacher that the One God was the God of the Egyptians, the God of Moses, of

Abraham, of Isaac and of Jacob; that he is the Creator, the Controller, the Ruler of the Universe; that he is Omnipotent, Universal and All-embracing; that his laws are immutable and supreme; and that all may become like him by living in accordance with his Law. The Master-Teacher was constantly impressed with the fact that he was to manifest Sonship with the Father but that to know him, to become like him, he must BE like him—must be raised up in his likeness; that the mortal must be changed—transmuted; that mortality must put on Immortality; that the corruptible must put on Incorruption but that in putting on incorruption it is not necessary to lay aside the material body for the material is change-able, not only at death but during life and it is indeed for this very purpose that man is come to the earth plane and has an earthly, carnal body.

In this mystery of the transmutation, the Master-Teacher had been fully instructed and his life among the Essenes was such as to bring about this change in him. During his ministry and in all his teachings, he taught this doctrine—how to accomplish the change from the corruptible to the incorruptible. This was indeed the purpose of his ministry.

God is intelligence—Universal Intelligence and Wisdom. This Universal Intelligence is in all things. "All that is, was made by him." Without this Wisdom and Intelligence nothing can exist, for God is in all things. The Infinite Wisdom is all that is, all that has been and all that ever will be. If the Universal Intelligence controls all things and is changeless, then *Immortalized* (Glorified) man, made in his image, is like him. He has wisdom and intelligence and is empowered even

with means of access to the Divine Intelligence and Wisdom. This is the degree of Consciousness that the Master-Teacher attained through the training and in the company of the Essenes.

As man lays aside or draws away from the unlasting things the world offers and from all that the carnal man seeks to attain in ambition, fame and self-glory, he is able to grow into the full realization of his Divine inheritance. Soul Development—spiritual training—alone is the key to the Door of Wisdom. The Essenes thus trained and developed the Nazarene boy until he became the *Christos* manifested and they called him "the Christ"—that is to say, the Christ-become. Such development is not only the controlling and subduing of the physical and the carnal but it is the process of bringing into Consciousness the Divine Spark within. As this Divine Entity is awakened and brought into Consciousness, wisdom comes to it and gradually Sonship is attained.

While it was the instruction and training that the son of Joseph received from the Essenes that helped him to become an Initiate and a Son of God, it was not alone this preparation which made him the Sixth Messenger of God, the Avatar of the Christian Age. The conditions of the times; the numerous religious sects (some of great power but all wholly lacking in a saving doctrine); the need of the people that they be brought out of their lethargy and that a reign of justice be established; the fearful results of long misrule without a single element of true righteousness and justice: all these things cried out to high heaven for relief as indeed they always must.

Jerusalem was the pride of Israel; but what a pride! Under the Seleucidæ and Maccabees, first by Pompey and finally by

Herod, Jerusalem had been subjected to the most terrible sieges. Blood had been shed in torrents; the Roman legions had butchered the populace and innumerable crucifixions had polluted the surrounding country. After such horrors and the humiliation following on the Roman occupation, Herod, in irony, after decimating the Sanhedrin and reducing the pontiff to a trembling slave, rebuilt the temple with greater magnificence, pomp and glory than ever. But to the people who had been robbed and tortured, was given no relief. The city was filled with beggars and starving people and with innumerable ones who had suffered torture. The borders of the pool of Siloam were crowded with cripples, lepers, paralytics and even maniacs, and yet the priests of the temple—priests in name only!—followed their routine of ceremonies and sacrifices and their jumble of words without being capable of offering the slightest relief.

It was these sights, witnessed by the tender-hearted Initiate, who had been carefully sheltered and knew little of "man's inhumanity to man," which first tortured him, as only a God's Messenger is capable of feeling torture, and then flooded his heart and soul with the mission before him, that fated Jesus, the son of Joseph, Initiate of the Essenes, to enter upon the mission as Savior of the race, beginning with the first century (the Christian era) of the past Age.

And *now* another such time has come upon us. Universal injustice rules and the cry of sorrow constantly rises to high heaven. Again has the cyclic law begun to operate. The time of a New Dispensation is at hand and one who feels even as Jesus, son of Joseph, felt, and as others before him felt, is among men to point out the errors, rebuke the unjust and invoke

the operation of the Law of Justice so that right may prevail.

But the world is large! There are many cities. The population is innumerable. The Messenger cannot enter all the temples to chastise and cast out "the money changers" (profiteers of various kinds). Therefore his voice must be made to thunder throughout the Nation (the New World—America—the land overshadowed with wings—the Eagle) for the people to take warning:

> "Have ye, O my people, not heard of the Law which one of my brethren of the long ago phrased and gave to the children of men for their guidance, and which read, 'As it is above so must it become below,' lest men perish from the face of the earth. And are ye not aware that in his love, my brother Hermes sought to teach men that the Law whereby my Father who is in heaven governs justly and righteously those who are with my Father in his heavenly home, is the same Law which shall be for the governing of men in their dealings with their fellow men.
>
> "If ye have heard, then ye have forgotten or, in your arrogance, ye seek to defy the Laws of my Father and listen to those of the lesser worlds where the carcass of the dog, the leaf of the tree and every drop of water is peopled with millions of creatures, all of them terrible and fearful in their nature since they know not of any law but the fight for their own existence and each species preys upon the others and devours each the other, and the greater of one species devours the lesser of another, and so on, eternally, one preying upon another; knowing no Law but the self; one destroying another.
>
> "And now it has come to pass that favored men in the new paradise protected by the spirit of God, have become selfish and have listened to the wiles of the serpent, and again man preys upon man and exploits him for selfish purposes and even his own brother no longer feels safe; so that now the Father has sent me to teach men anew the Laws of their salvation that they may accept them before it is too late.
>
> "Ye of the chosen people have forgotten or

are disobeying the commandments of my other Brother, Jesus the Christ, and ye foolishly and with great evil, are trying, in defiance of the Divine Law, to 'put new wine into old bottles,' and because of your ignorance ye shall be made to pay unto the 'uttermost farthing,' for ye are not seeking to do your Father's will but the will of your own carnal selves, and instead of offering to serve your brethren, ye are seeking to govern them; and your Father has said that ye shall govern yourselves and that ye shall not interfere with the households of your elder brethren lest their sins be placed against you and ye be destroyed with them.

"'As above, so below,' did my Brother instruct ye and this is the Law of the heavens. Ye shall help your elder brethren but ye shall in no wise seek to govern them. 'I have given ye a new land and have made ye a separate people, that ye may do my will and help thy brethren,' saith my Father and, if ye obey not, then shall ye not come into paradise nor shall ye reap the blessings of the New Age nor of the shadow of the Eagle's wings.

"And the Father, my God, speaks yet further unto me, saying:

"'I gave unto my people a new earth and good Voices, and for a little while my people obeyed me and listened to my Voice but as my new people gained strength and reaped many blessings, they became more and more defying; in their conceit they forgot my Laws and set up idols, until, lastly, they are no longer the instruments of my Will and have substituted Moloch for their God.

"'And now it has further come to pass that great plagues are upon the people of my paradise and in their pride men have established themselves as gods and have given unto their brethren new laws to obey, in defiance of my Word that my children should be free, and they have multiplied the evils and now the children who still hear the murmur of my voice are accursed with greater evils.

"'And those who still hear my voice are being enslaved by having much of their little taken from them, so that greater injustice may be done, and the innocent are being debauched and destroyed, and the mothers of my children are punished unmercifully and without justice.

"'And now it has come to pass that those men who no longer hear my voice have set themselves up as judges and in defiance of my Messengers are setting up another kingdom, such as I, thy God, destroyed for its wickedness and the debasement of the hearts of my mothers; and seek in their ignorance and self-glory, to take unto themselves little children, of whom "is the kingdom of heaven," to defile them; and, if the many of my children will not arise and destroy these false gods, then shall my voice be invoked and my blessings shall be withdrawn and the angel shall hide her head and cast her shadow no longer over the land promised to my children.

"'These things say I, the Lord thy God, to thee, Manisis, my Messenger, that thou, my Son, mayest warn thy brethren to forsake their evil ways and return to their God and to cease to take the bread I gave my children, from them, lest I withhold my love and have their disobedience turn upon them and destroy them.'"

LIBERAL INTERPRETATION

"Have ye, O my people, not heard of the Law which one of my brethren [*Hermes*] of the long ago [*ancient Egypt*] phrased and gave to the children of men for their guidance, and which read: 'As it is above so must it become [*so shall it be*] below,' lest men perish from the face of the earth? And are ye not aware that in his love my brother Hermes sought to teach men that the Law whereby my Father who is in heaven governs justly and righteously those who are with my Father in his heavenly home [*the realms of the heavenly or spiritual powers*], is the same Law which shall be for the governing of men in their dealings with their fellow men?

"If ye have heard, then ye have forgotten or in your arrogance ye seek to defy the Laws of my Father and listen to apply those of the lesser [*animal*] worlds, where the carcass of the dog, the leaf of the tree and every drop of water is peopled

with millions of creatures, all of them terrible and fearful in their nature, since they know not of any law but the fight for their own existence and each species preys upon the others and devours each the other, and the greater of one species devours the lesser of another and so on, eternally, one preying upon another; knowing no law but the self; one [*brother*] destroying another [*brother*].

"And now it has come to pass that favored [*selected*] men in the new paradise [*New World*] protected by the spirit of God [*land overshadowed with wings*], have become selfish and have listened to the wiles of the serpent [*ignoring the Law of Hermes and obeying the laws which govern the animal life—the animalculae—of the lowest world*] and again man preys upon man and exploits him for selfish purposes, and even his own brother [*of the flesh*] no longer feels safe; so that now the Father has sent me to teach men anew the Laws of their salvation that they may accept them before it is too late.

"Ye of the chosen people have forgotten or are disobeying the commandments of my other Brother, Jesus [*who became*] the Christ, and ye foolishly and with great evil, are trying, in defiance of the Divine Law [*law of causation*] to 'put new wine into old bottles,' [*vide, the League of Nations, the spectacle of an attempt to apply the ideas and ideals of a new nation to those of the old world which is now in the throes of death and which can have a resurrection to new life only through a transmutation taking place within itself*] and because of your ignorance ye shall be made to pay unto the 'uttermost farthing,' for ye are not seeking to do your Father's will but the will of your own carnal selves, and instead of offering to serve your brethren, ye

are seeking to govern them; and your Father has said that ye shall govern yourselves [*the Constitution as formulated by the founders of the New Continent—America*] and that ye shall not interfere with the households of your elder brethren [*the older nations*] lest their sins [*evils, weakness—Karma*] be placed against you and ye be destroyed with them.

" 'As above, so below' did my Brother instruct ye, and this is the Law of the heavens. Ye shall help your elder brethren [*older nations*] but ye shall in no wise seek to govern [*interfere with*] them. 'I have given ye a new land and have made ye a separate people, that ye may do my will and help your brethren,' saith my Father, and if ye obey not, then ye shall not come into paradise [*men shall die as they did of old and shall not know Consciousness*] nor shall ye reap the blessings of the New Age nor of the shadow [*protection*] of the Eagle's wings.

"And the Father, my God, speaks yet further unto me, saying:

" 'I gave unto my people a new earth [*a new world—America*] and good Voices [*the founders of the Republic and their Laws, i. e., voices*] and for a little while my people obeyed me and listened to my Voice [*Law of Hermes—"as above, so below"*] but as my new people gained strength [*became numerous*] and reaped many blessings [*many good things and greater ease*] they became more and more defying [*arrogant*] and in their conceit they forgot my Laws [*became ignorant*] and set up idols [*made laws based on their own desires instead of on the will of God*] until, lastly, they are no longer the instruments of my Will [*the Constitution as formulated by the men selected by high heaven*] and have substituted Moloch for their God.

" 'And now it has further come to pass that great plagues [*evils*] are upon the people of my paradise [*the land selected by God for the kingdom of a thousand years*], and in their pride [*conceit and ignorance of the Divine Law*] men have established themselves as gods [*selfish reformers*] and have given [*formulated*] unto their brethren new laws to obey, in defiance of my Word [*fiat*] that my children should be free [*have right of choice*], and they have multiplied the evils [*substituted greater evils for lesser*], and now the children who still hear the murmur of my voice [*the many who try to obey all laws*] are accursed with greater evils [*for instance, the evils of prohibition—the substitution of fearful poisons for lesser poisons, the poisoning and destruction of countless thousands, the consequent dishonesty and maladministration which results, and the robbery of the mass to make up for the loss*].

" 'And those who still hear my voice [*the non-political multitude*] are being enslaved [*robbed*] by having much of their little [*income*] taken from them so that greater injustice may be done [*the attempted enforcement of non-enforceable legislation —non-enforceable because contrary to Divine Law and human nature which is the right of nature*], and the innocent are being debauched and destroyed [*through millions of road-houses and dance halls where boys and girls meet and drink poisonous rum*] and the mothers of my children are punished unmercifully and without justice [*countless very poor self-supporting women are forced to pay taxes which are no less than extortion, so that millions may be granted for enforcements to be paid to men who themselves are, in many instances, in league with those fiendish ghouls who prey on human life by flooding the country—God's*

paradise—the land overshadowed with wings—with poisons that destroy manhood, womanhood, body and Soul].

" 'And now it has come to pass that those men who no longer hear my voice [*know God's will or the Divine Law*] have set themselves up as judges [*dictators*] and in defiance of my Messengers [*the founders of the country who wrote the Constitution*] are attempting to set up another kingdom [*Sparta*] such as I thy God destroyed for its wickedness and the debasement of the hearts of my mothers; and seek in their ignorance and self-glory to take unto themselves little children of whom "is the kingdom of heaven," to defile them [*the attempted Twentieth Amendment to the Constitution which ultimately would place all children under the control of a centralized government*]; and if the many of my children [*the multitudes not engaged in making Law*] will not arise and destroy these false gods, then shall my voice [*my Laws*] be invoked and my blessings [*promises*] shall be withdrawn and the angel [*the Eagle*] shall hide her head and cast her shadow [*wings*] no longer over the land promised to my children [*the New World*].

" 'These things say I, the Lord thy God, to thee, *Manisis,* my Messenger, that thou my Son mayest warn thy brethren to forsake their evil ways and return to their God [*obedience to the spirit of the original Constitution*] and to cease to take from my children the bread I gave them [*interfere with those rights of men which do not trample upon the rights of others or bring loss or sorrow*], lest I withhold my love and have [*permit*] their disobedience [*their own unjust, foolish and ignorant law*] to turn upon them and destroy them.' "

POSTULATE

Many, many centuries before the country now known as America was discovered by Eric the Red, Jehovah Adonai, the Father of *Light,* (not Jehovah the angry, the destroyer) made a promise to one of the children of Israel, that a land should be given unto the descendants [*Manasseh*] of one of them and that this land should become ultimately an earthly paradise, where right and justice should govern and where man should know the fruition of the millenium.

"Hail to the land shadowing with wings which is beyond the rivers of Ethiopia . . . All ye inhabitants of the world and ye dwellers on the earth, see ye when he lifteth up an ensign [*emblem or flag*] on the mountains . . . "—*Isaiah* 18:1-3.

"Let the blessing come upon the head of Joseph [*his descendants*] and upon the top of the head of him that separated from his brethren.—*Deut.* 33:16.

"Thine eyes . . . shall behold the land that is very far off.—*Isaiah* 33:17.

"No weapon that is formed [*by those without—mark this*] against thee shall prosper . . . "—*Isaiah* 54:17.

America is this "land that is very far off," this new land, "shadowing with wings," and no weapon shall be potent to destroy the country *except that forged by the citizens within.*

The wisdom that permitted the discovery to the children of Joseph and that guided the true sons of these settlers in the drafting of the Constitution, is the same that promised through the mouth of Jesus, the Nazarene, that another should come to manifest the Law, and no mistake is possible. Now the enemies

within the land "shadowing with wings" have arrogated to themselves the divine right to interfere with (forge a weapon against) the Constitution that was drafted through the instrumentality of the Divine Wisdom, and to defeat the Divine purpose or the Divine incentive which resulted in the discovery of the land "beyond the rivers of Ethiopia" and the formulation of the Law which should govern that land. As a consequence of this there is bitter discontent throughout the Nation, consummate injustice, a colossal misdirection of energy and the vast funds of the people, a gradual restriction of their Divine rights and personal privileges, a decay of virile manhood, a coarsening of refinement in God's mothers—women—and a lack of Personal Responsibility. Instead of man being the master of his fate, he is becoming not only the cringing weakling in the embrace of fate but likewise the chattel of every self-constituted political henchman. The condition of Jerusalem, the holy, over which the Master-Teacher wept at his advent, was as nothing in comparison with the pitiful state of "God's selected" children in otherwise glorious America and, the age being ripe, the conditions reaching the brink of destruction, the second prophecy—that of the coming of a Messenger—is about to be fulfilled. Men shall be unmercifully chastised and their evils held before their face in letters of fire, by day and by night, as, once before, the pillar of fire went before the children of Israel.

Thus comes *Manisis* and after him will follow the scourges which will lay heavy hands on the wickedness of man.

Four-Fold Nature of Man

In his fourfold nature of body, spirit, mind and Soul, man is an epitome of the universe. Potentially, he is the Divine Creation in miniature, termed the microcosm and, consequently, the "little god" and the "little world." Man is the climax, the culmination of forces which for ages have been seeking expression. How to develop his forces, bring them into activity and then express them harmoniously, is the problem before him. To use his forces constructively as intended by the Divine Purpose, and only in the service of mankind, is the ideal that he must be led to comprehend and then choose for himself. To engage his possibilities and use his powers in obedience to the Creative (building, constructive) Law, will result in the elevation of his entire being. Conversely, to pervert his forces and divert these possibilities into channels of error and sin (*i. e.*, wrong use, destructive action) brings about loss and final destruction.

The Sons of God and Their Teachings

THE teachings of Jesus, whom we have termed the Master-Teacher, deal largely with the *Son of man* and the *Son of God.* According to the Biblical narrative, the Son of man may become the Son of God. The Son of man is the issue or progeny of earthly parents and is endowed with the capability of becoming the Son of the Heavenly Father.

The Soul of man is from the Father and was created in the beginning of time. Though the Soul is housed or embedded in the Son of man, through the awakening of the mind to that which is beyond the material and mortal, and through the proper application of the knowledge resulting from this awakening, the Soul may be brought into manifestation and the Son of man thereby became the Son of God.

In his teachings the Master-Teacher deals almost exclusively with the possibility in man—*in all men*—to attain this goal.

The Son of man assuredly may become the Son of God. This is the central idea clearly outlined throughout the four gospels. Nowhere is it expressed more clearly than in the conversation between Nicodemus and the Master-Teacher who plainly stated to Nicodemus the fundamental truth, that man, in addition to the life born with the flesh and which comes to him from earthly father and mother, also may establish within himself and attain *consciousness of* a greater life—that Life of the Soul which results through the Divine awakening.

The dual nature of man's existence clearly is indicated by the Master-Teacher's statement: "Verily, verily I say unto thee, Except a man be born of water and of the Spirit [*Soul*], he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit [*that which comes from God*] is spirit [*belongs to God*]. Marvel not that I said unto thee, Ye must be born again [*anew or from above*]."—*St. John* 3:5-7.

The body with its attendant personality enters the world of action at birth and is the man of flesh At that same moment of physical birth, the functioning body receives from the Spirit (God) a part of His spirit and this may become the Soul. The body, all men possess; the Soul, the awakening and Illumination of the Spirit (Spark of God), is the result of the rebirth—the coming into a new life.

Man cannot avoid the first birth; it is due to the acts of those who become his parents. The second birth must be brought about through conscious, deliberate effort.

The mind results from the combination or coming together of body, spirit (*i. e.,* life) and the Divine Spark. Through this mind which is to the body as the ether in the air is to the world, the faculties of the body, including the thoughts and desires of the mentality, can be made so to function that the Divine Spark within, like the mind, can be brought into consciousness. When this consciousness is attained, then the rebirth, the baptism of the spirit, here meaning that of the Holy Ghost, takes place. It is at this moment that the overshadowing Spirit or Soul of the Universal Father, meets and blends with the individual spirit (Soul Spark) in man and Soul Consciousness is the

result.

The Master-Teacher did *not* qualify his statement that unless man be born again or anew, that is, unless he is baptized by the Spirit or the Fire of the Holy Ghost, he cannot enter the kingdom or the sphere of Consciousness. Contrary to the teachings of all dogmatic schools, neither the Forgiveness of Sin, the Vicarious Atonement nor Justification by Faith, is mentioned by the Master-Teacher. The sincere seeker after the saving truth will do well to bear this in mind and also to remember that honest men are perfectly willing to pay their own debts: dishonest men—those who shirk their debts—sins—on to other shoulders—have not the slightest hope of being able to "enter into" or attain the state of Consciousness known as the kingdom of heaven. "Ye must be born again." Surely none should mistake the meaning of words so simple and all-inclusive.

For almost two thousand years men have read the Bible but, with rare exceptions, they have been unwilling to accept the evident interpretation. They have permitted themselves to be lulled into a sense of security by the expounding of an opposing dogma formulated by men of selfish motive, men who, unlike the Master-Teacher, have been unwilling to pass through the years of training required to bring about in themselves the Awakening to Soul Consciousness, the rebirth or baptism by the Spirit.

As a matter of historical record, we herewith state that the formulators of the doctrines which set forth the possibility of the Forgiveness of Sin otherwise than through the payment by the sinner of the "uttermost farthing," the Vicarious Atonement and Justification by Faith, were men who had entered the School

of the Initiates but who had been found wanting and had been expelled. In their innermost nature these men were like those of the countless ranks of men and women who have since lived and more or less blindly accepted these degrading doctrines which teach such total dishonesty of heart and Soul, namely, that the guilty could turn over to another, believed already to be heavily laden, whatever debt of sin they might incur, and that he could and would pay their debt for them by the blood (life) of his own Soul.

In ordinary life, an individual who refuses to pay his debts is considered untrustworthy and dishonest; and he who would permit another, much less favored than himself and possibly already suffering from want, to meet his indebtedness, would be considered worse than a weakling—even on a par with those unmentionable beings in the form of men who accept and apply to their own benefit, the receipts of the courtesan . . . Can we wonder that *Manisis,* the Messenger of the New Age, boldly proclaims the doctrine that only Man *glorified,* that is to say, man who accepts all the responsibilities of the form he bears, can be born the second time—attain Consciousness of the Soul—and thus enter the kingdom of heaven?

Acceptation of the mere letter of religion—the inculcations of the Master-Teacher—is productive of evil in itself but when even the letter itself is perverted, we should not wonder that less than one in a million born have attained Cosmic Consciousness —the Illumination of Soul or baptism by the Holy Ghost (Fire) and thus become worthy to enter the kingdom or heaven.

Undoubtedly the Master-Teacher was aware that those who would propound the doctrines he taught would pervert them for

their own benefit and establish a temporal church instead of the spiritual temple which he had in mind—otherwise he would not have promised his hearers a second coming. Just as certain is it that all who have listened to and accepted these perverted teachings, have felt in their hearts that they were allowing themselves to be deluded and ensnared, otherwise they would not have been looking for this second coming when, as a fact, his most positive statement clearly taught that the kingdom of heaven might be attained without such a sacrifice on his part, if so be they were willing to obey the Divine Law and as a consequence receive the baptism of the Spirit (the Soul) by the Holy Spirit or Holy Ghost (Fire). But it is doubtful if any of the millions of those now living or who have lived and accepted the delusive doctrines without actually believing them, expected that the second coming, in the New Dispensation, so completely would tear aside the veil of delusion and illusion, and so fearlessly would call dishonesty by its right name.

As men accept the truth that makes free and sincerely begin to live the life so that the Soul can gain its consciousness, then will this Soul, this Spark from God himself, make itself heard through the "still small voice" speaking within, and a knowledge, a realization, within the center of man's being will be the result, assuring the possessor that Consciousness of Soul is at last a fact.

In the third chapter of St. John's gospel, verse eight, the Master-Teacher is made to say: "The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit [*reborn in the Soul*]." This is the "still small

voice" which is given birth by the Soul's Awakening and coming into Consciousness.

The Master-Teacher did much more than expostulate with his hearers in regard to sublime doctrines: he pointed the *Way* in unmistakable terms. Not only did he instruct his disciples (students) and tell his hearers that *only* through the second baptism, that of the Spirit (Soul), would they be able to enter into the kingdom of heaven (sphere or plane of peace, righteousness, contentment) but he gave them the method as well.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

The serpent, in the lesser mysteries, and it is with these we deal here, always was representative or symbolic of all that was low and debased in man. Thus the evil passions, such as hatred, anger, malice, resentment, envy and others of like nature, were symbolized by or compared to the low, creeping thing. Moses "lifted up" the serpent and it then became symbolic of the *exalted,* the strong, the virile. Jesus pointed out that it is not sufficient for man merely to believe but that he *actually must lift up,* that he must take these serpents and transmute them and thus establish the tender emotions of forgiveness, compassion, tenderness, love, and place them on the pedestal of Justice which so long has been dethroned.

Now when this exaltation occurs, then the serpent hitherto creeping in the dust of man's debased nature is transformed into the Dove of Peace on the Tree of Life, and this is symbolic of the Soul in its flight toward the Infinite. Thus it is literally and dynamically true that when the son of the flesh lifts up the serpent, the serpent changes both its nature and its form, be-

coming the Dove of Light, the Soul in Illumination, the Winged Globe—a perfect sphere; and thus it is that the baptism by the Spirit, the flight into the realms of heaven, is attained.

The Son of man is the man of flesh; his nature is of the earth; his desires are debasing. Hatred, unjust anger, malice, envy, resentment, unforgiveness—all these seem "natural" to the man who still manifests or represents the serpent. Before he can come even into an inkling of what is meant by the attainment of a Son of God, he must free himself of all these evil passions, not through destructive processes but by the process of transmutation. As he does this and as the exalting emotions are born, the Holy Fire will be lighted on the Altar within and the baptism of the Spirit (Fire) prepared for him.

He who proceeds to lift up the serpent which is within all men, for it is born with and is a part of the flesh, he who of deliberate choice and purpose—will—changes his thoughts and desires and gradually harmonizes them with the Divine Law—this man ultimately will *grow* into a Son of God and will come to recognize the Father. He who exalts and prizes above everything else, the Divine Spark within himself, and sincerely believes that eternal life is found only in the Divine element, will be certain to come into harmony with all of life and thereby bring into consciousness the Spark of Divinity and so Immortalize his Soul.

"Verily, I say unto you, except a man be born of water and of the *Spirit,* he cannot enter the kingdom of God."

This is the doctrine of *re*generation succinctly stated. To be born of water is to become aware of the fact that the earthly or carnal life, is not the true, lasting or immortal life. Becom-

ing thoroughly convinced of this fact is termed the awakening of the mind; it is the Baptism with Water, the "John," the "voice . . . crying in the wilderness" to arouse us into action. He who is aroused to this knowledge, who listens to John and then will begin to use his awakened mind in the building of his Soul, is on the Path. All his thoughts and desires will become changed. In place of seeking carnal pleasures which gradually destroy, he will seek the highest things of life. He will begin to use his mental forces in constructive thinking. Out of this constructive thinking will grow an activity harmonizing with the thoughts, and the re-birth of the Spirit will result, culminating in Illumination of Soul.

This then is the process of the development of the Divine Spark, the Divine Spirit which is in man, which always has been there throughout the centuries but, due to delusive teachings, has been kept dormant and unborn.

Let none mistake: *The divinity is within all men;* it only awaits the awakening or rebirth; then it becomes the *Christ.* It was of this type of man (or men) that the Master-Teacher spoke when he said: "Ye are the temple of the living God;" and again, "I am in the Father and ye in me and I in you." Without conscious and deliberate Soul development, man cannot by any possibility or accident "be born again," nor, in fact, can he be the temple of the living God, for God can dwell only in that which has been purified and exalted and prepared to receive the Divine Nature.

According to the *Christic* and New Dispensation interpretation, water represents truth (actuality) intellectually received or accepted. Unless we first *accept*—admit—receive—consider

—a statement or doctrine we shall not believe it; unless we believe in it, we shall not attempt to live or act accordingly; and, without action, results are impossible. When the mind accepts a truth, it is no longer an altogether mortal mind, for by the acceptance, which is an acknowledgement, it has awakened to a higher understanding and to that degree is less bound to the carnal nature and more open to the reception of the Divine in nature.

Awakening to the wisdom of a constructive law will be an incentive to the mind to hold such thoughts as will help further to awaken itself to the Divine Nature. Such thoughts will help to free the Soul from the impurity surrounding it and the development of the Divine Spark will commence. This is the assurance that man has begun the building of a Soul that shall become Immortal.

The new birth, which results in Consciousness of the Soul or the Baptism by Fire, signifies that the mind has applied the constructive truths and that he actually has commenced to live *life* and discontinued, at least to a perceptible degree, the living of the life of death. Through a continuation of the new mode, will result the victory of the Soul over matter and the unholy (unhealthy, incomplete, less-than the-whole) desires of the carnal self; and the Soul therefore will transform the body into an instrument for the accomplishment of the work which all men are given to do on the earth plane. He who is now the awakened man becomes master of the body. As he gains this mastery over the instrument, he also frees himself from slavery to personalities, conditions and circumstances over which he formerly had no control whatever.

It is this mastery of the lesser self that awakens the dormant faculties of man's being, opens the inner senses, gives him an intuitive insight into truth and offers a direct communion of Soul with Soul. Man thus becomes the Initiate, the *Christic* manifestation, a *Manisis,* the Son of God. It is such a state of consciousness the Master-Teacher had in mind when he said: "Ye are the temple of the living God."

The symbolic baptism by water is an intellectual baptism only. It is admittedly highly important as it is the awakening of the mind and the first step toward the accomplishment of the Sublime Work *for which purpose man is on earth.* Baptism by the Spirit, by the Fire or the Holy Ghost (all synonymous terms), refers to the complete re-birth, the coming into Consciousness of the Soul, the attainment of Christhood or Sonship with the Father. The awakening of the Divine Spark within man through the direction of the intelligence and the will, leads ultimately to a complete *re*generation of the whole (holy) being. Through this there will come to man the power to do all things in harmony with the Law and it was of this state that Paul spoke when he said: "I can do all things through *Christ* which strengtheneth me."

While man lives according to the desires of the body, satisfying the carnal, earthly being, he builds unto death, for in the flesh there can be no continued existence. When he learns to obey the Voice of the great *within,* then does he begin to build the great temple, the "house not made with hands, eternal in the heavens."

In speaking of the rebirth by water and by Spirit, the Master-Teacher made allusion to a double transformation of the

body. This *re*generation must take place now, here on earth, and before man passes through the stage termed death. If man does *not* succeed in becoming "born again" of both water and the Spirit (Fire), while in the flesh, there will be no opportunity for him to accomplish this after he leaves the body. Rebirth into the flesh (reincarnation) will be the only solution of his problem. Jesus made this an emphatic statement: "Ye *must* be born again," even as he who had become the *Christ* (so he taught)—the typical regenerate being—had been born again, of water (under John) and of the Spirit (through his own life and effort).

We read that Jesus was "born of a Virgin" This clearly indicates that he was conceived not "in sin" but in purity, of pure Love, which is God's passion. The act based on love and carried out in love is sinless: note John's declaration that "God is Love." It follows that whoso has most of love has most of God. By "love" we mean love—not lust. Yet, although he was conceived and born of pure love, it was as necessary for Jesus to accept John's teachings and the Baptism of water and, through the application of the mental powers and processes (the water) to awaken the building forces within himself and thereby develop and bring into manifestation the Soul, and thus attain the Baptism of Fire or the Holy Ghost, as it is necessary for all those of the human family who, like him, would gain Soul Consciousness and become *Christic,* a Son of God.

Jesus constantly taught the lifting up or exaltation of the Son of man above all else—not merely in words of praise to an invisible God but through constructive thoughts, elevating desires and worthy acts to raise up all that is *human and mortal.*

He was emphatic in his inculcations to all, that "when ye have lifted up [*or honored*] the Son of man, then shall ye know that . . . I do nothing of myself . . . For I spake not from myself; but the Father which sent me gave me a commandment what I should say and what I should speak and I know that his commandment is life eternal . . . " The Jews, not comprehending his meaning, asked, " . . . how sayest thou, the Son of man must be lifted up? Who is this Son of man? And Jesus answered them: Yet a little while is the light *in* you. Walk while ye have the light, that darkness overtake you not; and he that walketh in the darkness, knoweth not whither he goeth."

This light, to a lesser or greater degree, is in all men. It is that which the Philosophers and Initiates of all ages have called the Divine Spark, the voice of conscience, which, to the degree of its growth and development, speaks unto all men. He who possesses but a little of this light and wisely uses it, shall receive (develop) a greater light and this process shall continue until he has all light necessary for his Immortalization.

On the other hand, those who neglect the small light, the "one talent," in their possession, shortly will find they have lost it and henceforth shall dwell in darkness. It is both a natural and a Divine Law that a faculty neglected is a faculty that sooner or later dies out.

Not in any single instance did Jesus bid his hearers worship him. It was left for the established (orthodox—creed-bound) churches to do this, centuries after the beginning of the Christian era. The Master-Teacher had no desire for self-aggrandizement or personal laudation. Like all Initiates, he was modest, easily satisfied, thinking only of the glory of the whole rather

than the praise of one. He adjured the masses to follow the light—*i. e.*, obey the Law—which is in man and he taught them "the Way" and how to find it. "I speak nothing of myself,' was his constant reiteration. "Lift up the Son of man (that is the mortal, carnal, dying self)," he said and plainly told the people that he was not speaking of or for himself but as the Messenger of Him who had sent him and in whose service he was engaged.

All men are the sons of man, born of the flesh and living in the wholly material. That the sons of men may come to know the *Christ,* they must of themselves lift up themselves, must of themselves change themselves from sense men to Soul men. Carnal desires must not be destroyed but transmuted, lifted up, exalted, refined and thus become Soulified—Spiritualized—Immortalized.

One aspect or quality of the light that is in man, is the conscience. The voice of conscience speaks to all men more or less clearly unless it has been totally destroyed through continued acts of evil. It is essential that man should listen for and heed this voice which is his light. If he does this, then gradually the light that leads the way—the Voice—will become strong and ultimately always will be with him.

To the direct question, "What is meant by lifting up the Son of man?" the Master-Teacher answered in substance, "To live in the light that is with [*in*] man." No instruction could be more plain or simple. In this, as in all else, the Master-Teacher's instructions were simplicity itself. Within all men there is an accuser, a something not generally defined, which quickly creates an uneasy feeling when thoughts, desires and

acts are degrading or destructive. This is the light that is in man and it is the Voice that must be obeyed.

The *spirit* of all true religions consists in this one fundamental: *To live according to the best of one's comprehension.* No man who has attained a stage above the animal plane can commit a wrong and truthfully claim that the light within him sanctioned it, for the light comes from the Divine Spark and the Divine Spark comes from God and God smiles not on evil. The light, which is the *life,* leads to the *Christos.* He who follows the light assuredly follows the *Christ,* the *Manisis,* and with each good deed, kindly act, loving thought and compassionate service, the *Christ* child in the manger (the body) grows stronger, until at last manhood is attained and man has become (glorified) the Son of God.

Dealing yet further with this light which is in men and in which they are to walk, in Luke 11:35, the Master-Teacher is made to say: "Take heed therefore that the light which is in thee be not darkness." And in Matthew 6:23, "If therefore the light that is in thee be darkness, how great is that darkness!"

The light is darkened only through gross thoughts, destructive desires and carnal, lustly acts. If we follow the light to the best of our ability, then it will become stronger and brighter and a certain guide to all that is desirable and lasting. To "follow the light" means to encourage and attain unto pure and idealistic thoughts, desires that are ennobling and refining, and deeds that harm neither the self nor others but ever have a tendency to lead both the self and the race onward in the path of *true* progress. For be it remembered, man is not sufficient unto himself nor can he save himself alone. So long as

one Soul is in travail, no other Soul can attain absolute freedom.

If the thoughts be gross and carnal, the desires ignoble and delusive, and the acts such as ultimately bring harm to the self and others—though possibly they may bring temporary profit and pleasure—then pain, loss, misery and sorrow assuredly will follow; the light within us will be darkness and, in the end, how great is that darkness!—*not,* mark you, because God punishes but because of the eternal operation of the Law of Compensation

Long before the time of such Master-Teachers as the Man of Nazareth and Apollonius of Tyana, all true teachers and Initiators inculcated the key-note of truth, namely that the light within man which must be brought into Divinity and manifestation, is the Immortalized Soul. Throughout the ages, this has been the subject, the aim and the end of Rosicrucianism. Transmutation is based solely on this great operation. Brahma, the gifted Jewish prophets, Confucius, Socrates, Marcus Aurelius and others taught this as a philosophy. When man obeys the Divine Law and his light, he is assuredly and unmistakably on the Path that leads to Sonship.

The religious and philosophical teachings of all ages, all the systems of thought with which mankind is acquainted—that of the Hebrews, of Confucius, Buddha, Brahma, Osiris, the Grecian sages—all are concerned with the harmonious regulation of man's life and action with the Divine Law.

The entire intellectual activity of man must be centered in one thing if it is to attain the highest degree of development. That one thing is the working out of reason, of the ideals of what we term, for want of a better word, good. Reason, which

should enlighten life and guide our conduct, is not illusion; it cannot be explained away. "Follow reason, illuminated by the Divine light within, and attain welfare, not alone of self but also of others," always has been the doctrine of the true teachers who have had the welfare of the human family at heart.

Instructing the people in the Divine Law, the Master-Teacher gradually led them up to a presentation of the truth, as applicable to their thought and action, as it was given to him. He maintained silence concerning himself unless directly questioned. He told the people that the kingdom of heaven was at hand (*here and now*) and that the Messiah would shortly come. Now, after the passage of many centuries, how absurd and unreasonable to believe that he meant other than that the kingdom of heaven would "come" to those who were willing to obey the Divine Law as he taught it, to those who would proceed to follow the light *and develop the source of the light,* thus bringing the Soul into Illumination and thereby actually entering into the Kingdom of Heaven within the Grand Temple of their own being!

No one ever has found or ever shall find or "enter into" the kingdom of heaven unless he first obeys the Law and, through such obedience, passes through the process of *re*generation and thus attains, in culmination, the state of Conscious Individualization.

As already stated, the kingdom of heaven did not "come" in the time of the Master-Teacher or his immediate followers, nor since, to anyone in an outer, material sense; it HAS become an accomplished fact in those who have faithfully and consistently followed the exposition of the Divine Law.

And it shall be attained by all who now or in the future will live in harmony with this same Law and make the necessary effort to become worthy of the Illumination.

In this connection should be borne in mind the cryptic saying of the Master-Teacher: "Ye are the temples of the living God." Where can be found the Kingdom of Heaven but where the Father dwells? And did he not say: "Ye are the temple of the living God"—"I in you and ye in me?" In other words: The body of man, when *re*generated, *becomes*—is transformed into—the temple of the Father. Through this *re*generation, the *Christ* takes possession and, when the *Christos* is established then God enters and the individual has *become,* by right of choice and by *deliberate* effort—*not* by a life of damnation ending in a "confession of faith"—the actual Son of God.

Undoubtedly Matthew Arnold had this idea and ideal in mind when he penned the beautiful and prophetic lines:

"Once read thy own breast aright,
And thou hast done with fears;
Man gets no other light,
Search he a thousand years;
Sink in thyself! There ask
What ails thee—at that shrine."

Within man is the source or fountain of all there is, all that he may need and all that sane mortal can desire. Within him is the *source of salvation,* the fuel for the flame which is to be kindled into the Immortal Light. Before he is capable of finding the path to the "well of living water," he must arouse and use his mind and his reasoning power to build up the temple so that the light within him may shine forth and point out "the way, the truth and the life."

Since time immemorial men have sought knowledge, happiness, health, success, peace and contentment, outside of themselves. They expect to find these things in the world of sense, of self-gratification and of possession. They have been universally and bitterly disappointed. All that is worthwhile and lasting, all that can bring peace and contentment—lasting happiness—must come from man's great inner storehouse. When he thoroughly learns this lesson, when he begins to direct his thoughts and desires aright, when he commences his search in the right direction, namely *away from* the without or the realm of sense and flesh where there is little less than illusion, and *toward* the within or realm of reality, THEN shall he begin to realize that his "dreams" were based on reality and know that Browning sang truth:

> "Truth is within ourselves: it takes no rise
> From outward things, whate'er you may believe.
> There is an inmost center in us all
> Where truth abides in fulness; but around,
> Wall upon wall, the gross flesh hems it in."

In the CENTER of our being is to be found the Soul, the Source of all truth, and the *Christos,* wherein will come the Father. Toward this CENTER we must direct our search. But before we can drink of this fountain of life and wisdom, which is as a spring of clear and living water, we must break through "wall upon wall" of "the gross flesh" that "hems it in;" we must clear away the debris of a thousand thousand years of error and disobedience to the Law! Thus we are admonished that the carnal self, which is the Son of man, must be lifted up. This necessitates a change, a transmutation of the gross substance into the fine and is possible of accomplishment only as

we listen to the Divine Law as set forth and illustrated to us by those who *know* because they have *lived* the Life. We may have the most illustrious teacher available, still we shall be unable to find the fountain of "living water" unless we are willing to obey the Law. Just so long as the unhallowed desires of the carnal man—called by Paul "the natural man"—are gratified, just that long will the gross flesh continue to hide the Source of Life, Light and Love—*the Rosicrucian Mystery.*

In the Epilogue upon *An Honest Man's Fortune* (Fletcher and Beaumont) are these true words:

> "Man is his own star, and the soul that can
> Render an honest and a perfect man,
> Commands all light, all influence, all fate:
> Nothing to him falls early or too late."

These words portray the conviction that we are the masters of our fate; that the Soul, once awakened, established and *Illuminated,* is the STAR in man's heaven that leads him directly to all things worth while and that through the instrumentality of the body, which has become an obedient servant, all things will become possible. The body—to use another figure—is the ship, the Soul is the Captain of the ship; there is no uncharted sea over which this Captain with this Ship, may not safely sail!

Unquestionably the enlightened man is the master of his fate. It rests entirely with ourselves as to what we shall be, what we shall do or refuse to do. Upon ourselves rests squarely the responsibility of choice and action and, according to our selection, so shall it be unto us. None is exempt from this Law; to none is the choice denied.

All masters of the past who succeeded in attaining Con-

sciousness of Soul, have taught the same great principles of truth, though possibly in different terms and with illustrations and symbols fitting the time and the people whom they taught. These masters have been of different walks in life: Here a lonely carpenter; there a dreamy poet; here a poor cobbler; there a tiller of the soil; some have been men learned in the letter of the Law; others have been giants in intellect; yet still others either poor in the world's goods or rich in possession. One and all, these masters inculcated the one sublime and fundamental truth: Within man is to be *un-earthed* the potency through which he can remake himself, and the substance which he can transmute and raise to Sonship with God.

During the ministry of the Master-Teacher—who, by the way, was known neither as "Jesus" nor as the "Christ," during his sojourn on earth—his followers were whispering among themselves: "This is he!" and repeating the pregnant statement to others. But the Master, with gentle dignity and the right reserve that always characterizes one who actually has attained Illumination (Initiation), called himself simply, "the Son of man." He would not admit that he had become more than other men. To his statement that he was the Son of man, he added, "The foxes have holes and the birds of the air have nests but the Son of man hath not where to lay his head."

Influenced by the popular Jewish tradition concerning a Messiah who was to come, the hopes of the disciples conceived of the "kingdom of heaven" as a political government to be established of which the Master-Teacher would be crowned king and they, selected as his ministers. They asked him: "Lord, wilt thou at this time restore the kingdom to Israel?"

To combat this widespread and altogether false idea and radically change it and at the same time reveal to them the true idea of a "Messiah"—of spiritual royalty; to communicate to them the sublime truth of the Father, namely, the supremacy of the Illuminated Soul, the mysterious method of uniting all Souls with the Invisible; to show to them and all mankind by his works, his life and even his death how empty he was of worldly possessions yet how sincerely he sought to become worthy of being a Son of God; to convey to all mankind a conviction that they, even like himself, could join in the Sublime Work if they so desired—finally, to interpret to them, when they could comprehend it, the entire Mystery of the Divine process of Illumination and of becoming Soul Conscious: this was the work the Master-Teacher set himself to do.

The Son of man and the Son of God are one. The Son of man is the Alpha—the beginning; the Son of God is the Omega—the end of the Work. According to the teachings of the Master-Teacher, the highest manifestation of God is that individual who in constitution, form, intelligence, development and works (acts and deeds) has attained most nearly to the imaging of the Universal Creator; that individual whose faculties, through obedience to the Divine Law, have become most like those of the Father.

Why is it then that we, potential Sons of God, do not know the Father? Let us read the answer in Isaiah 59:2-11.

> "Your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear.
>
> "For your hands are defiled with blood and your fingers with iniquity; your lips hath spoken lies, your tongue hath muttered perverseness.

> "None calleth for justice nor any pleadeth for truth; they trust in vanity and speak lies; they conceive mischief and bring forth iniquity. . .
>
> " . . . their works are works of iniquity and the act of violence is in their hands.
>
> "Their feet run to evil and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; desolation and destruction are in their paths. . . . whosoever goeth therein doth not know peace.
>
> "Therefore is judgment far from us, neither doth righteousness overtake us; we wait for light but behold obscurity; for brightness, but we walk in darkness.
>
> "We grope for the wall like the blind, yes, we grope as if we had no eyes; we stumble at noon day as in the twilight; among them that are lusty we are as dead men."

This indictment against the faults and frailties of man might have been written by a prophet of today, so well does it delineate many, though by no means all of the sins of the present time. The author succinctly states a few of the reasons why the men of that time did not *know* God—why man remains the poor human-shaped weakling, the victim of fate, the slave of every passion that offers the possibility of a moment's pleasure without a thought of the cost to body, mind and Soul.

Manisis, Messenger of the New Dispensation, effectually has summed up many of the modern weaknesses and passions (sins) which are retarding the spiritual growth of the race as a whole and which, unless there is a great change within a short time, ultimately will help to destroy the present civilization, the supremacy of the white man.

> "The hands of thy brethren are defiled with the blood of thy Father's creatures which are of lesser stature than man, whereby to satisfy the vanity born of their shallowness."

Mark the wholesale killing of the fur-bearing animals, not

because they are destructive to the life and property of man, not because of any necessity for food, which would be sane reasons but to satisfy the vanity of the wearers, the dictates of fashion, or for the purpose of creating envy in those not fortunate enough to be able to indulge similarly.

> "The Souls of thy brethren are guilty of shedding the blood of others of God's children without the sanction of the Law, that they may profit in this world's goods, gain temporal power and set themselves in high places."

Here is a direct reference to many phases of the late war. The shedding of blood not sanctioned by the law has reference to any part in war which is not necessary for the protection of the weak—women and children. It may be argued that the late war, so far as America was concerned, was necessary; that the honor and freedom of American women and children were at stake. *Manisis* admits this but calls attention to and enumerates the criminal acts of many of those who remained at home:

> "Thy brethren sent many others of their brethren afield, neglectfully destroying them, and robbed these brethren and their families while they unrighteously showered luxuries and preferment upon an infinitely greater number who remained at home. These, thy brethren, tore from the arms of fathers, mothers, brothers and sisters, aye, even of wives and children, not for thy Father's sake but that they might themselves be safe and protected, other brethren, and cast them into the maelstrom of hatred and destruction. And when the duty of these other brethren was done—many having gone to their Reward—and they returned home, their just earthly reward unlawfully was denied them. For all of these things, thy Father which is in heaven, shall sit in heavy judgment upon all who are guilty and the profits shall be accursed for time evermore. And the children, children's children and yet other children, who shall benefit by these spoils of unjust men, shall be called upon to pay unto the uttermost farthing."

> **Thus has spoken my Father which is in heaven, unto me, his Messenger, that I should warn men to make restitution unto all those that suffered and were defrauded; or to the fathers, mothers, brothers, sisters, wives and children of those who suffered, were maimed or destroyed."**

LIBERAL EXPOSITION

"Thy brethren [*some of those, though by no means all, who remained at home and who were placed in positions of executive and directing power of one kind and another*] sent many others of their brethren afield [*overseas to fight*], neglectfully destroying them, [*supplying them with poor fare—foods either denatured in the process of manufacture or not sufficiently rich in sustaining and building elements, and therefore criminal under the law of Nature and of God*] and robbed these brethren and their families [*allowed them a wage of approximately one dollar a day*] while they unrighteously showered luxuries and preferment upon an infinitely greater number who remained at home [*wages ranging from a few dollars to fabulous sums a day to workers in war material who were housed warmly and safely at home, suffered no denial whatever and were assured every human protection; still others, in executive positions, and manufacturers, amassed vast fortunes as a result of their position or their speculation in war material, which fortunes fundamentally were based on human carnage*]. These, thy brethren, [*those in power, enrollment corps and otherwise*] tore from the arms of fathers, mothers, brothers and sisters, aye, even of wives and children, not for thy Father's sake but that they themselves might be safe and protected, other brethren and cast them into the maelstrom of hatred and destruction. And when the duty of these other brethren was [*nobly*] done—after many had gone to their Re-

ward—and they returned home, their just earthly reward [*the spoils of the conquerors*] was unlawfully denied them. [*Witness the general character of the reception to service men, the scandals of manufacturers, a notable instance being the harness makers, and of Bureaus formed ostensibly for the soldiers' welfare;* the withholding of all profits made by those who had remained at home and engaged, in one way and another, in the manufacture of war material; the withholding of remuneration of any kind, while bonuses were being awarded ordinary workers even after the service men returned home.*] For all of these things, thy Father which is in heaven, shall sit in heavy judgment upon all who are guilty and the profits shall be accursed for time evermore. And the children, children's children and yet other children, who shall benefit by these spoils of unjust men, shall be called upon to pay to the uttermost farthing."

Thus has spoken my Father which is in heaven [*acting through the Law of Compensation*] unto me, his Messenger, that I should warn men to make restitution unto all those that suffered and were defrauded; or to the fathers, mothers, brothers, sisters, wives and children of those who suffered, were maimed or destroyed."

> And it came to pass that the Lord again spake unto His Messenger, **Manisis**, saying:
>
> "Thy brethren have foolishly accepted two masters and now bow down to them in worship as to idols and false gods, and in their hearts and minds the image of the Father is replaced by these false gods. One of these masters of thy brethren is permitted to sacrifice the weak and innocent for their own profit and upon their heads shall be damnation. The other masters of

*Vide the Veteran's Bureau scandal and the conviction of Col. Charles R. Forbes of that bureau. Philadelphia Bulletin, January 31, 1925 and former issues.

men cause fear and trembling in the rest of thy brethren. And these two masters and their slaves are in an unholy alliance and by this bond of selfishness have shackled those who are needful to them and have made vassals of them.

And my Father spake unto me saying:

"'My son, speak unto the children of men and warn them that yet a little while shall it be so. Men shall become yet more arrogant and in their pride seek to gain yet greater power over those who are needful to them. Then shall I, the Lord their God, sow wisdom in the hearts of my laborers and they shall hearken unto my Voice and shall fight fire as with fire: the fires of selfishness with the fires of righteousness. And they shall say unto the usurpers, Ye have caused us to bow down to your power; now shall we obey the Laws of our God and Nature, and we shall labor only for ourselves, and ye shall come to know the weight of the hand of the Lord until ye have learned the Law!" And it shall come to pass that the Lord in his righteousness, after hardening their hearts shall be with them and there shall be much suffering throughout the earth and great tribulations throughout the land. Then shall the many awaken to the light and shall cast off the shackles of their masters and shall form a bond of fellowship, each man thereafter doing according to the Laws of the Father, helping his brethren as need be. And it shall come to pass that my husbandmen shall be justified. And wives and mothers shall be with their husbands and children and be blessed by all, and the children shall be blessings of the Lord, and the glory of the Lord shall come among men and satan be consigned to his doom."

Thus spake the Lord God Jehovah, Father of Light, unto his Messenger, Manisis.

LIBERAL EXPOSITION

"Thy brethren have foolishly [*ignorantly*] accepted two masters [*and my Father who is in heaven is neither one of them*] and now bow down to them in worship as to idols and false gods, and in their hearts and minds the image of the Father is replaced by these false gods. One of these [*this class of*]

masters of thy brethren is permitted to sacrifice [*exploit*] the weak [*women*] and innocent [*children*] for their own profit and upon their heads shall be damnation [*the penalty of the Divine —Compensatory—Law*]. The other [*class of*] masters of men cause fear and trembling [*unholy and unjust obedience*] in the rest of thy brethren. [*This is a direct reference to many of the organized labor unions, which, though ostensibly for the protection and welfare of the workers or members, are destructive to the heart and Soul, in that they make machines of the members, reduce efficiency and responsibility and, in many cases, do not permit workers to do their best, because they limit these members to the amount of work they may do. God limits no man and when men, by rules and regulations, and with threats of all manner of punishment, do so, they defy and attempt to annul every Divine Law and destruction must follow. Moreover, they make manikins of men, in that the experienced, efficient and honest worker is, in many instances, paid no more than the non-experienced, careless, shiftless worker. This is an injustice in the sight of God and contrary to Law*]. And these two [*classes of*] masters and their slaves [*the many workers and the union bosses*] are in an unholy alliance and by this bond of selfishness [*self-interest*] have shackled those who are needful [*whose products are essential*] to them [*the producers of food—actual necessities to all men*] and have made vassals of them.

And my Father spake unto me saying:

" 'My Son, speak unto the children of men and warn them, that yet a little while shall it be so. Men shall become yet more arrogant and in their pride seek to gain yet greater power over those who are needful to them. Then shall I, the Lord

their God, sow wisdom [*open their eyes*] in the hearts of my laborers [*all who produce actual necessities of life*] and they shall hearken unto my Voice and shall fight fire with fire: the fires of selfishness [*the steady encroachment of unjustly organized associations of every kind, be these produce exchanges, labor unions, legislative enactment, or other inimical associations*] with the fires of righteousness [*justice to themselves and therefore to all men*]. And they shall say unto the usurpers, "Ye have caused us to bow down unto your power [*laws, rules and regulations enacted to govern trade, and enforced against the producers of actual necessities by these others, through their vast majority*]; now shall we obey the laws of our God and of Nature, and we shall labor only for ourselves [*produce only for our own needs*], and ye shall come to know the weight of the hand of the Lord [*want*] until ye have learned the Law [*learned how to deal justly*]!" And it shall come to pass that the Lord in his righteousness, after hardening their hearts [*the hearts of the producers of necessities*] shall be with them and there shall be much suffering throughout the earth and great tribulations throughout the land. Then shall the many [*the multitudes engaged in other than the production of food*] awaken to the light [*come into comprehension of the Law of Justice and equal exchange*] and shall cast off the shackles of their masters [*the exploiters of women and children, and arrogant self-interest bosses of various organizations*] and shall form a bond of fellowship [*brotherhood*], each man thereafter doing according to the Laws of the Father [*doing his best and thereby*] helping his [*less fortunate*] brethren as need be. And it shall come to pass that my husbandmen shall be justified [*be remunerated accord-*

ing to their worth to the other class of workers]. And wives and mothers shall be with their husbands and children and be blessed by all [*protected*], and the children shall be blessings of the Lord [*showing respect and honor to their parents and develop into men and women of honor*], and the glory of the Lord [*happiness and peace*] shall come among men, and satan [*selfishness and other evils*] be consigned to his doom [*the thousand years of peace on earth.*]"

> And the Lord spake yet again unto his Messenger, **Manisis**, saying:
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> "The lips of thy brethren continually speak lies in the hope of receiving benefit thereby until the truth is become a stranger unto them; and through the subtlety of speech do they rob one another whom they are commanded to love."

Never in the history of man has there been such universal and so gross misrepresentations as at the present day. In all walks of life, in every line of business, one is confronted with this condition. It is immaterial whether one enters the market place in search of food, or the marts of divers trade for silks and satins, misrepresentation is at once apparent and one becomes aware that there is very little effort in hiding the fact, furthermore, that it is not actually considered an as act of lying.

He who, in the sale or exchange of any commodity whatever, misrepresents it, is guilty not only of lying but of deceit, fraud and of profiteering at the expense of the person who, under the Law, he has been commanded to love.

In part, this condition described is due to the lack in religious instructions. There has been a surfeit of such inculcations but these lacked in the two basic fundamentals which would have had a tendency to help man see the true light and instil honesty in his heart. These fundamentals are the eternal

Laws known as *Personal Responsibility* and *Law of Compensation.*

Thus far man unthinkingly has accepted the doctrine that his responsibility for deeds ranging from petty falsehoods to atrocious murder, could, through mere repentance for the deed and the asking for forgiveness, be thrown upon the shoulders of another and that this ended the affair, irrespective of what happened to the fellow creature whom he had wronged; and that he, by his mental acts of repentance and prayer, and without making reparation, thereafter would be free and not be called upon to compensate for the created indebtedness. Herein we find the nucleus of almost all crime in the world since man became a conscious, free-acting being.

It is not more religion of which men stand in need but an honest and sincere interpretation of the true Laws of God. When men learn that the Law of Compensation never can be set aside—irrespective of how contrite they may be for their deed—and that "with what measure ye meet it shall be measured to you again," they will bethink themselves before they seek to take advantage of their fellow creatures. Knowing that an unjust profit at the expense of another, whether that other is aware of it or not, is in the nature of a loan which must be repaid, men of business sense will hesitate before continually making such loans, especially when aware that these loans may be "called in" when least expected or when they are unprepared to meet them. Misrepresentation, so universal in all business transactions, in fact, in all dealings between man and man, is a gross and deliberate form of deceit, falsehood and lying.

What, may be asked, becomes of the forgiveness of sin

(wrong)?

Neither the Law of Compensation nor of Personal Responsibility in any way interferes with this. Let us consider a concrete instance: I ask for credit and give my promise to pay within a certain time. The one favoring me accepts my assurance as he would my bond and, having responsibilities of his own, expects me to keep my promise. This is merely a business transaction. At the time stipulated, I fail to appreciate the favor extended and, through my lack of responsibility, do not keep my promise, thereby embarrassing my creditor or causing him to forfeit a like promise. I have not only sinned (broken a promise) but I have also caused him to do so and his will be a "righteous wrath." I may become conscious of my wrongdoing (lack of appreciation of a responsibility is a sin) and may ask his pardon for the error on my part. He may graciously forgive me but—note this carefully—*his forgiveness does not in any way erase my indebtedness.* Sins are sins, some greater and some less. Man must ask for the forgiveness of his sins but this is only one part of the process of elimination; the next and greater step is repayment—"making good"—in so far as possible. This repayment we must make willingly or *we shall be compelled to do so by the inevitable and precise action and reaction of the Law of Compensation.* No living Soul either can be excused by another or himself evade the positive action of the Law.

Suppose we wrong another in any way and the one thus wronged or defrauded passes beyond the pale of mortal action: how then shall we voluntarily satisfy or meet the Law of Compensation? By making restitution to such persons as would,

were he living, be dependent upon him; or, in instances where this it not possible, practicable or advisable, by helping others who are actually in need of such benefits or relief. The Law is simple and easy to satisfy and demands neither more nor less than simple honesty.

More and more prevalent is the practice of obtaining through more or less violent methods the things we desire and to which we have no right. Today no method employed at the expense of others is too brutal if thereby profit can be secured and pleasure gained. This condition is due to our non-comprehension of the operating Law and to a desire for the possession of things temporal because of our lack of knowledge and understanding that eternal benefits exist; due also to the universal delusion that that which is prohibited offers greater benefit and pleasure than that which is lawful.

> **And the Lord God spake once again unto his Messenger, Manisis, saying:**
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> **"Thy brethren live in the flesh and seek not peace. They are at enmity with all men because they have not found the Father within their own selves. Thy brethren glory in destruction and in war. They are become brutal. They exploit both their brethren and the creatures of the field. They speak loudly of peace with strange people, unaware that there shall be no cessation of war and of rumors of war, so long as brethren of one family cannot agree and live together without contention. Thy brethren prey upon one another as vultures on the bodies of the dead, and the Lord God cannot speak peace for them until they seek humility and strength within their own hearts."**

LIBERAL EXPOSITION

"Thy brethren live in the flesh [*in carnal desires and in an unenlightened and unawakened state; this includes nearly all*

men of today] and seek not peace. They are at enmity with all men because they have not found the Father [*unity and contentment*] within their own selves [*Souls*]. Thy brethren glory in destruction [*killing for the pleasure it offers and not of necessity*] and in war [*war, unless as a necessary measure of protection or for the sake of justice, is destructive to the Soul and brings damnation upon the Souls of all who are responsible*]. They are become brutal [*guilty of cruelty both because it seemingly offers pleasure or profit, and they think it "manly"*]. They exploit both their brethren and the creatures of the field. [*Nothing is sacred to the many seeking self-benefit if it offers profit, as is readily illustrated by the accursed and accursing narcotic trade for which nations considered highly civilized are responsible, and the brutalizing and exploitation of the natives of countries termed "heathen"*]. They speak loudly [*preach and lecture continuously*] of peace with strange people [*foreign countries*], unaware that there shall be no cessation of war and of rumors of war so long as brethren of one family cannot agree and live together without contention. Thy brethren prey upon one another as vultures upon the bodies of the dead [*because it promise profit*], and the Lord God cannot speak peace for them until they seek humility and strength [*true devotion and Manhood glorified*] within their own hearts."

And yet further spake the Lord God Jehovah, Father of **Light**, unto **Manisis**, saying:

"There is sadness in heaven: Thy brethren have forgotten the true God and all his Laws and have set up for themselves false temples and idolatrous and blasphemous gods who seek not to reestablish the Laws governing man and the Universe in which he lives, moves and has his being but rather to establish unjust statutes for the repression of man's natural desires. Thus

they bring confusion more confounded among my foolish children, who, because they no longer are able to hear my voice speaking to them, have been misled and have lost faith in all Laws, even in me, and live in open defiance of all Laws and of the rights of their brethren and are bringing swift destruction upon themselves and their brethren.

"And now it has come to pass that the children no longer respect and honor their parents, and the ignorant and selfish among your brethren set up unjust and unsanctioned statutes for their guidance and control, denying the natural parents this right and thereby bringing my displeasure upon them. And many of thy brethren, who themselves live as do the swine, have set themselves up as holy judges and pretend to say what their brethren shall or shall not do, which even I, the Lord, thy God, am not permitted to do and they have thereby made a parody of the freedom of choice. Your brethren are again enacting the scene of Babel by the confusion, not of divers tongues, but of many delusions which the multitudes must obey while the favored ones go unpunished and countless of thy brethren profit unholily because of these unsanctioned statutes, while the unfavored of this false kingdom are severely punished and degraded. And the vicious among your brethren are seated in golden palaces, while the humble of my children are yoked as oxen.

"I, the Lord God, say unto thee: Yet a little while and I will fill the hearts of my children with a consuming fire. I will say unto them: 'Go, ye, cleanse my temples of the false guides and money changers, and establish ye my kingdom. Behold! the sword of the Lord shall go before you and shall destroy all those who stand in your way. Thus will the Lord, thy God, establish his kingdom on earth.'"

LIBERAL EXPOSITION

And yet further spake the Lord God Jehovah—Father of *Light,* unto *Manisis,* saying:

"There is sadness in heaven [*in all the realms of right and justice*]: Thy brethren have forgotten the true God and all his Laws and have set up for themselves false temples [*halls of*

legislation] and idolatrous and blasphemous gods [*lawmakers*], who seek not to *re*establish the Laws governing man and the Universe in which he lives, moves and has his being but rather to establish unjust statutes for the repression [*not for the understanding and direction*] of man's natural desires. Thus they bring confusion more confounded among my foolish [*ignorant*] children, who, because they no longer are able to hear my voice speaking unto them, have been misled and have lost faith in all Laws, even in me, and live in open defiance of all Laws and of the rights of their brethren and are bringing swift destruction upon themselves and their brethren.

"And now it has come to pass, that the children no longer respect and honor their parents [*because these parents neither honor nor respect themselves*], and the ignorant [*meddlers*] and selfish among your brethren set up unjust and unsanctioned [*under the Divine Law*] statutes [*Constitutional Amendments*] for their guidance and control, denying the natural parents this right and thereby bringing my displeasure [*condemnation*] upon them. And many of thy brethren who themselves live as do the swine [*wine-bibbers and gluttons and gamblers**] have set themselves up as holy judges and pretend to say what their brethren shall or shall not do, which even I, the Lord, thy God, am not permitted to do [*God gave men free will and the right of choice, and this privilege is inborn and inviolable so long as it does not interfere with their rights or react to the harm or loss of others;*

*In reference to this, the testimony offered during her suit for divorce by Mrs. Frank D. Scott of Alpena, Michigan, wife of a Congressman, which was published during the early days of January, 1925, in **The Evening Bulletin**, Philadelphia, Pa., is interesting reading.

not to one man or to a set of men, was this free will given but to all men] and they have thereby made a parody of the freedom of choice. Your brethren are again enacting the scene of Babel by the confusion, not of divers tongues but of many delusions [*multiplicity of conflicting legislative enactments*] which the multitudes must obey while the favored ones [*legislators, congressmen, political henchmen and professional reformers*] go unpunished [*may safely ignore and be in no fear of punishment as though above all law*], and countless of thy brethren profit unholily because of these unsanctioned statutes [*the professional reformers and henchmen who hold political positions by dishonesty in office and the acceptance of bribes, which crime has now become universal*] while the unfavored of this false kingdom [*the non-political and laboring, working multitudes*] are severely punished and degraded [*heavily taxed and gradually becoming submerged through the various amendments to the Constitution and by having their right of choice and privilege taken from them*]. And the vicious [*political henchmen lacking honor and moral qualifications*] among your brethren are seated in golden palaces [*high places among men, with large remuneration and opportunity for unjust gains**—*"graft"*] while the humble of my children [*the honest workers*] are yoked as oxen [*forced to labor continuously and bear the burden of a multiplicity of taxation*].

"I, the Lord thy God, say unto thee: Yet a little while and I will fill the hearts of my children [*all those now on earth who accept the dictates of the Divine Law and enter into the*

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*Vide the Department of Justice scandal and the conviction of Gaston B. Means of that department. **Philadelphia Bulletin** of January 30, 1925 and former issues.

spirit of the Law by making every effort to live in harmony with it and who help to spread the truth of God's coming kingdom] with a *consuming* fire [*awaken the honor-loving and just multitudes with a sense of justice and a strength without fear*]. I will say unto them: 'Go, ye, cleanse my temples [*places where God, justice and honor should be personified and manifested in the drafting of fair and impartial rules of conduct—laws—for the incentive of action of all men, to the special benefit of none*] of the false guides and money changers [*weaklings, grafters and those working for self-interest*] and establish ye my kingdom [*the rule of justice*]. Behold! the sword of the Lord [*an era of suffering, hunger, sorrow and pestilence*] shall go before you and shall destroy *all* those who stand in the way [*everything and every one who attempts to evade the Divine Laws or to force compliance to unjust and unrighteous enactments, rules or regulations of whatever sort*]. Thus will I, the Lord, thy God, establish my kingdom on earth [*for a thousand years*]."

Despite the corruption of the times and of the hearts of (many) men, they are the Sons of man, with all the necessary potentiality, possibility and opportunity of becoming the Sons of God, as have other "men born of women" before them.

The *genus homo* generally has not yet developed to that stage where he is become truly *man,* the first essential to enter the path toward Godhead, which, essentially, is neither more nor less than Man *glorified,* man exalted, man Illuminated.

Man seeks pleasure, as he does benefit and profit, for himself alone. He yet has not become aware of the fact that true enjoyment is possible only when others besides himself are benefitted equally with himself; that there is a profit in which

others share equally with him and that that which benefits himself alone is not a lasting (actual) benefit. Once man comprehends the Law, he will so arrange his affairs and his business, that all his dealings will be just and no one be defrauded out of one penny. When man awakens to the fundamental truths underlying human relationship, he will use all things in the right way and apply all forces constructively. Thus shall he find himself in the path of *light*—which is righteousness.

The path of *light* leads to life and yet more life. The awakened mind—the consciousness of a deeper significance to man's everyday activities—is the Key to the comprehension of the Law; the application of the Spirit of the Law leads to Soul Consciousness which is Illumination. In this is the true life, both in the temporal and the eternal realms.

Two thousand years ago, an humble laborer in God's vineyard preached to men saying: "The time is fulfilled and the kingdom of God is at hand; bethink yourself and believe in the gospel."—*Mark* 1:15. And again: "And if ye do not bethink yourselves, ye shall perish.—*Luke* 13:5.

A liberal exposition of these sayings is: "The time promised by the prophets of old is fulfilled [*is now at hand*] and the kingdom of God is at hand [*the time has come when, through the personification of the Law in the personality, men may come into the kingdom of God, which is the Conscious realization of one's inheritance, namely, Sonship*]; bethink yourself [*bestir yourself, awaken*] and believe in the gospel [*think, believe and live and act in full accordance with the Divine Law—the gospel as taught by him*]." John here states the Law; Luke supplies the letter of the penalty: "And if you do not bethink yourself

[*if you do not awaken and harmonize your life and action according to the letter and spirit of the Law*], ye shall perish [*"perish" has but one meaning—a complete loss, death to body and the personality will be the result—the kingdom of heaven—Immortalization—not being attained by that Soul*].

Men did not listen to these admonitions. Though some of them accepted the letter of the Law, they refused the spirit of it. The destruction (loss of morality and all that is actually desirable) has continued ever since and will become greater and more pronounced until men learn to obey, not the mere sayings of prophets and men but the commands of the Divine Law which these prophets and men expound, and to apply them in spirit to their lives and actions.

The time is now highly propitious for those who desire progress and regeneration, if they will obey the Law. But let all fully awaken to the fact that it is not sufficient to have faith in the Law but it is essential to *live* in harmony with its requirements. *He who lives* according to the Law shall receive the *fruits* (results or reactions) of the Law.

Millions of humans, possessing all the potentialities for happiness, long life and final Immortalization, are rapidly proceeding toward destruction; they are perishing because they either will not listen to the exposition of the Law that confers life or, listening, will not apply it to the thought and actions of their lives. About us, on every side, there is war or the rumors of (preparation for) war, all because men will not have peace—will not establish peace within their own hearts; and thus shall it continue until men, through the agency of long suffering, learn to *know* that to establish peace for all, they must

begin with the *units*: find peace (the absence of hate and revenge) in individual hearts, then in the family so there shall be no contention therein, next in the community, then the town, the city, the state and finally, the Nation—for the Nation is a family and when there is no longer war in the Nation then shall nations be at peace with one another. The tribunal where peace is to be established is in the hearts of men and so long as the hearts of men are filled with malice, hatred and revenge, there shall be no peace, despite the easily-given pledges of the diplomats of nations and the tribunals of finite, mortal men who neither comprehend the Law nor care to apply the spirit of the Law.

For the sake of personal ambition or hatred (seldom for the establishment of Justice) nation continues to war against nation and millions meet untimely death. Such deaths and the eternal cry of these Souls who had no time to fulfill their destiny, are the judgment upon those who are responsible. Self-preservation is recognized as nature's first law; therefore Justice and protection alone righteously can be the causation of war and, in such a case, *no one* may lawfully profit one farthing without reaping the curse (the reaction of the Law of Compensation) thereof.

There are others equally as guilty as those who instigate and profit by war. These are the usurers who take unjust advantage—the money lenders and employers—of the many who still remain the slaves of circumstances. Some of these human derelicts are caged up underground; others, in the wilderness of the woods; and still others, like the unfortunate (because compelled to labor) women and children, toil in factories unfit

for the habitat of beasts of the jungle. All such as exploit these weak ones have their blood upon their hands and must, under the Divine Law, compensate for every pain, every sorrow and all unjust profits wrung out of them through contributed labor. Legislative enactments will help little. Constitutional amendment to govern child labor is a delusion, making a farce of freedom, interfering with the natural and divine rights of the parents, establishing a paternalistic oligarchy in place of a free government and placing unlimited power in the hands of self-righteous and professional reformers who are at heart no better or more capable than the rest of their race. The only remedy is education and enlightenment and they are the Prelude to the inculcation of the Divine Law, the gradual process of making outcast from all decent society, all those who exploit or attempt to exploit them that are too weak or unenlightened to protect themselves.

Unless man bethink himself he shall perish. The Law has not been changed one iota since John preached in the wilderness. To bethink oneself—or "repent," to use the Bible term—is to awaken to the truth and catch a glimpse of the light ahead. Man does not bethink himself unless he first begins to realize that the life he is living is irrational and unnatural, of the senses and temporal.

When man awakens even to part of the truth and commences to bethink himself, he will give consideration to the Divine Law as taught by the Master-Teacher two thousand years ago. He then will ask himself whether it is right that he should profit by that which will work harm to another and will seriously question whether "thou shalt not steal" does not

apply to his action and, if his mind be fair, he will be forced to desist. As man awakens more and more, he will bethink himself more and more and gradually will come to comprehend the spirit of the Divine Law and work harmoniously with it.

By doing this, he will begin to awaken his inner faculties and to apply them in the activities of his life. Gradually as he continues to obey the dictates of the Divine Law, he will regain his manhood; with manhood, will come strength; then advance is made toward Sonship and he will become aware that it is possible to know pleasure without resulting pain or sorrow, profit without robbery and life without murder.

Each man is personally (the mental-physical part of him) and individually (Soul—Soulfully) responsible to God (or the Divine Law, whichever we prefer) for every thought, desire and act. No man can plead successfully that he has been compelled to do unrighteously by another. To offer such an excuse is to admit himself the slave to persons or circumstances; *and no one can be in bondage either to circumstances or personalities unless he be first of all bound by the lower, carnal self.*

The first step in the search for freedom is the conquest over the self, namely, to free the real man from all other than constructive and elevating desires; for it is carnal, selfish, lustly passions that lead the individual to rob, cheat, lie and exploit his fellow creatures, to commit all other destructive acts, and lead the Nation to war, rapine, murder and other crimes.

The salvation of race or nation must begin with the individual. As the individual becomes conscious of the truth and obeys the dictates of Divine Law, *re*generation within himself will be the result. The fruits of such a regime will induce

others to follow in his footsteps and ultimately the Nation, like the individual, is saved (rehabilitated) and firmly established under the protection of the Divine Law and this will continue throughout the age of a thousand years—the Millennium.

No man, for instance, could plead conscientiously before the Divine Throne that he had been forced to war against his fellow man, for the Divine Law recognizes no such thing as compulsion, having conferred upon man the right of choice or free-will; man is thereby and thereunder held personally responsible for all that he does and the manner in which he does it, and only the nature of the inducing cause, so far as he personally is concerned, can mitigate or nullify the natural penalty.

No man can plead force, for every man (except the idiot and he is not a full—whole—holy—man) is born and blessed with a mind and reasoning faculty. Before he commits himself to any act whatever, he must ask himself the question: Is it right to do this? Is it a sin? If the answer indicates that it is not right, then his duty to God and man is to refuse. He must not commit the deed even though he lose the life of the body. He must remember, in such a case, that "he who would save his [*own*] life shall lose it."

In this connection, we should question, What is right? What is a sin? "Right" and "sin" are synonomous terms. *Any* thought, act or deed which may be harmful to the self or another, is unrighteous and is therefore a sin. There may be a middle ground, a choice between two evils, as, for instance, in the protection of a life, one's own or another's when it is certain that one or the other will be destroyed. In such instances,

Nature's Law of Self Preservation may be accepted and one may destroy in order to save. Even then, this may be considered as murder—if the destroyer was the aggressor. War comes under this heading and is always wrong but when a nation becomes (unrighteously and not for its own protection) the aggressor and would rape and destroy, then the nation chosen as the victim may claim the protection of Nature's Law of Self Preservation and wage war in return. This is sanctioned by the Divine Law as fighting "fire with fire."

He who has awakened to the Law of Justice, whose mind has become imbued with the Divine Law, will recognize only his duty: first, to God and second, to man. He always will try to obey the Laws of the Father, as does the good working man the orders of those in executive positions above him. The awakened man seeks the avenue of right (exact justice to all), listens to the voice within himself and obeys this regardless of the cost. He is not governed by a blind faith, for that is slavery; he walks in the path of the *light* of the Soul—the *light* which comes from God the Father and which blends with the *light* that is within himself.

No man who has come into Conscious Oneness with the Father, can or will uphold the destruction of life or countenance it except when essential to self-preservation. No man who has become awakened and has travelled the Path to Illumination, can sanction war, though he may admit it to have become necessary for the protection of the innocent. War is not made right because sanctioned by organized society which we term "the government" and which is composed of individuals who themselves personally are responsible to God and who, though com-

bined in a unit or group, have no greater right to sanction legal murder than has the individual. Even when made necessary because women and children, the old and the weak, must be protected, *war is a crime* because it is destructive to life, which, though abused and degraded in the individual, is, nevertheless, sacred to God; when war is thus made necessary, it is the lesser of two evils and is tolerated even by the Divine Law.

Under the Divine Law might does not become right and cannot make right. It is just as evil and just as destructive to the Soul for men in unison to commit crime as it is for one man who acts alone. "Thou shalt not kill" is the *fiat,* sent forth not only by God but by the thundering voice of the ages. War is ever wrong even though divided between greater and lesser wrong in considering the aggressor; *and war will continue to be waged so long as men hate and remain covetous* and Leagues of Nations can be no more than the playground of the idle and foolish and the cause of both regret and jest on the part of the wise.

> "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of judgment; but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest the adversary deliver thee to the judge and the judge deliver thee to the officer and thou be cast into prison. Verily, I say unto thee,

thou shalt by no means come out thence till thou hast paid the uttermost farthing."—Matt. 5:21-26.

LIBERAL EXPOSITION

"Ye have heard [*read or been taught*] that it was said by them of old [*the Master-Teachers and Messengers of God*] time, Thou shalt not kill; and whosoever shall kill shall be in danger of judgment [*all who take life risk this danger and the only reason that some escape the judgment—condemnation—is because they were justified in that they defended either their own or another's life and were not the aggressors in the fray or conflict which resulted in the taking of life*]; but I say unto you, that whosoever is angry with his brother without a cause shall [*also*] be in danger of the judgment [*anger in the heart is a form of hatred and is a double-edged sword; it causes one to see darkly and to do that which is evil—unjustly; anger is the distillation of a poison which injures body and Soul and is a source of internal weakness, disease and failure. Sin, whatever its nature, is sin; that is to say, harm is harm, whether such action be hatred which blinds the Soul or the action that takes a life, and all who allow themselves to be mastered by passion are in danger of the judgment—condemnation*]; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool [*render judgment on another*], shall be in danger of hell fire [*condemnation—being judged according to his own judgment*]. Therefore if thou bring thy gift to the altar [*if you voice a prayer and seek forgiveness*] and there rememberest that thy brother hath aught against thee [*if you are guilty of any offence whatsoever against any other*], leave there thy gift [*your intention*] before the altar [*in the*

heart—do not give up], and go thy way; first be reconciled to thy brother [*make full restitution for your evil deeds against him or losses or sorrows to him*] and then come and offer thy gift [*man's supplications for forgiveness are not acceptable to God nor recognized by the Divine Law until he has complied with the spirit of the Law and first does unto others as he would be done by. Man once fully comprehending this underlying spirit of religion, will bethink himself before he commits wrong against or brings losses to his fellow man*]. Agree with thine adversary quickly whiles thou art in the way with him [*in the same manner of life as he*]; lest the adversary deliver thee to the judge [*the Law*] and the judge deliver thee to the officer [*the penalties for disobedience and even for sitting in judgment against your adversary while you are guilty of the same wrongs*] and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence [*receive forgiveness and be permitted to come into the kingdom of justice and righteousness*] till thou hast paid the uttermost farthing [*until you have made restitution for all your evil actions*]."

Not only is it forbidden man to take life or to take anything from another which he is powerless to restore but he is admonished not to bear anger against his fellows. To become unjustly angry—angry without a righteous cause—is not only possibly to be guilty of committing an unreasonable offence but is a poisoning of the self which can be so great as to leave its marks upon body and Soul for ages. If there be cause for a righteous anger, then this should not be reason for malice and thoughts of revenge but merely indicative of reasonable action on our part to demand redress for the cause of our anger. The Master-

Teacher many times showed anger with the evils he witnessed but in no instance did this righteous anger usurp his reason or give birth to hatred or desire for revenge.

Anger, if permitted an abiding place within us for any length of time, is deadly to all that is Divine in us. It is a passion belonging to the negative side of existence and is a destroyer; therefore is it said to be "of the devil"—the destroyer of man—because the term "devil" or "satan" covers all that is destructive, all that leads away from life and toward death. Holding—nursing—anger against any one, in itself results in "the judgment," because it generates deadly poisons which ultimately would give birth to such deadly diseases as cancer or tuberculosis, or such immediate ailments as apoplexy; and it must never be forgotten that *any injury to ourselves of which we are the cause, is as strongly condemned by the Divine Law as a loss or sorrow to another.* It is sin.

If man has aught against his brother—and this has reference, not merely to kin of flesh and blood but to all the human family—his spiritual offerings to the throne of God are not acceptable until he has, on the one hand, cast out hatred, malice and all thought of revenge and, on the other, made restitution for wrongs committed or losses incurred. Peace cannot be established in the heart—the inner world of being—by the man who continues or permits unjust warfare in the outer world, his usual sphere of action.

No man can establish two contrary emotions in his heart at one and the same time. It is impossible to have the love of God in the heart and at the same time entertain hatred or a desire for revenge against or evil to one of our fellow men. So

long as there is an inclination in heart or mind to bring harm to one of the lowest of the human family, just so long will one's "gift," whether a supplication for forgiveness, a request for light or wisdom, or any request, be unacceptable to God. Before prayer in any form can become vital, that is, filled with life, potent for action and acceptable to him who is *all* love, it must come to him free from all taint of evil and unstained with the evidence of any evil, loss, misery or sorrow to others who are equally or even more greatly his children. Man has a right to seek justice. He is even admonished to seek restitution for wrongs or losses but he must do so in the right spirit, be without thought of hatred, malice or revenge.

War, basically founded on the hatred in the hearts of individual men, or falsely established therein by the shrewdness of those who play on the weaknesses of men for their own benefit, is always an evil and can never right a wrong. All that it can do AND THE ONLY INSTANCE IN WHICH IT CAN BE JUSTIFIED IS IN THE PREVENTION OF A GREATER WRONG.

Ultimately, a corrective method will be employed and this method will be the universal shunning of the nation that attempts to wrong another nation or coerce it into any agreement which is unjust. Today, practically all great nations profess to be Christian—that is, to be guided by the inculcations of the Master-Teacher who lived and preached nearly two thousand years ago. However, not a single one of these nations ever has attempted to deal with other nations or even with its own people, according to the Divine Law and the *Christic* principles. All wars thus far waged, have been governed basically by those who

cared not one jot or tittle for the establishment of Justice, the welfare of the people or the safety of democracy. They thought first and foremost of the benefits accruing to themselves and were justified by the demon Self Interest and by the gold—tainted and accursed—that flowed into their coffers.

When the multitudes of men awaken to the Law of Justice, as the Lord God Jehovah, through his Messenger, *Manisis,* assures us they will, then, in case of war, the former masters equally with the lowest in the land, shall be conscripted, each one with all the wealth he possesses with the exception of needed sums for the families; each one shall be given a position or duty according to his fitness or ability; and then, because no man shall be allowed to profit and all *must* equally suffer, wars will not be proclaimed except in the interest of JUSTICE to all men.

In that time also, men shall see rightly and the nation that attempts to take advantage of a weaker nation or one believed to be weaker, shall be placed on trial before all other nations and shall be shunned by them as a leper; its trade shall be refused; it shall become an outcast with a mark upon its countenance; its days shall be numbered.

Men say this will be impossible because it would interfere with business, work hardships and lead to many difficulties. *When the time comes for the Divine Law to function, nothing that is under the Law will be impossible.* It will interfere with business but war always does that in any event. It will work hardship but that is usual when there is a state of war. There will be many difficulties but that is natural when nations act unnaturally. Thus far, only neutral nations have profited by

their trade with *both* warring countries. In the New Time, all nations shall be with the right and conflicts shall be short lived and then cease, and men whose hearts are filled with JUSTICE and who may not benefit by the struggle, shall listen to the claims and weigh the evidence and give the verdict.

No one has the strength to live with the brand of Cain upon him. Take a murderer for example: set a mark upon him so that he will be known for his crime and then set him free; that man would be unable to dwell among his kind for a single month though no man laid hands upon him. At first he might be brazen but every glance directed at him would have its effect. Though it might not even be a fact, yet he would feel that every such glance was due to the mark upon him. Within a short period of time, his mental condition would become so chaotic that it would be utterly impossible for him to look a human being in the face and within a month the punishment of living among men, yet outcast from them, would become unbearable.

As with individuals so with nations. A nation is no more than a number of individuals who are not changed because they form a nation. At first, the nation pronounced guilty, if it were self-supporting, might attempt to face ostracism but within a very short time its isolation would become unendurable and it willingly would make peace and repair the wrong.

In the New Age now at hand, corrective methods will be employed more and more in dealings with contumacious nations and with the individual outlaw (out-of-law). Thus far, men who have brought about states of war have never been the men who did the fighting nor the ones who suffered the financial

losses. Generally, it has been the poor but strong, the law-abiding citizens, who have gone to battle, upheld the honor of the country and womanhood *and made the profits for those who remained at home and directed the manufacture of the materials of destruction.*

One Lamennais wrote: "Towards the close of his mission, Jesus proclaimed a new society and fixed its foundations. Before him, nations were the possession of one or several masters and belonged to these like so many herds. Everywhere the tyrannical domination of a few and the servitude of the rest, oppressed in the name of force or under the insolent pretext of superiority of nature. Princes and grandees crused the world with all the weight of their pride and their rapacity. Then Jesus comes to put an end to this extreme disorder. He comes to lift the bowed down heads; to emancipate these multitudes of slaves. He teaches them that, equal before God [*that is with equal rights and opportunities*], men are free in regard to each other; that no one has any intrinsic power over his brother; that equality and liberty, these divine laws of the human race, are inviolable; that power henceforth can no longer be regarded as right; that it must depend upon the association which delegates to it a function, a service, a devotion, a kind of slavery accepted by love in view of the welfare of all. Such is the society which Jesus commanded his disciples to establish among themselves."

Was such a society established? Is this doctrine which the Master-Teacher inculcated, the one that governs the actions of men (especially those in office, political and otherwise) today? Have these expositions of the law been made the rules

of the life, the thoughts, the desires and actions of men, especially of those who are in governing or dictating capacity and who should set the example for the masses? Or have the educated, fortunate minority, for their own selfish purposes, promulgated these democratic and just doctrines as a faith, something to believe, *a promise to be collected in a future life?*

Admittedly there is a vast change from the feudal conditions of past ages but we still have the identical conditions in our prisons, federal or otherwise,* that ruled in the galleys that sailed the ancient seas. We still have with us the inhuman drivers of the slaves in these galleys, who, with their whips, walked the planks between the oarsmen, belaying right and left—the political henchmen who, as their unholy reward for duty as political workers, are awarded wardenships in our penal institutions, their profits depending upon their inhumanness to the prisoners confined to their tender (!) care. Today, even as hundreds of years ago, the "Christian" public gives just as much kindly thought and offers as much consolation to these unfortunates as did the same "Christian" public to the slaves chained in the galleys. Oh, Master-Teacher! How faithfully have thy professed devotees accepted the *spirit* of thy instructions!

Today, despite the educational, scientific and inventive

*Vide the report published in the **Evening Bulletin** of Philadelphia, Pa., February 11, 1925 of the shooting of a convict in a Texas prison camp, by a guard, **not** for a crime or an infraction of prison rules, but because it was thought that he might become guilty. Under the Divine Law, and before the Throne of God, not only the guard and prison authorities are guilty of inhumanness, therefore crime, but **you and I** are held accountable, because we, as part of the government, permit such crimes to be committed.

progress achieved by man, there is strife everywhere. Everywhere the hand of one man is against the other and, worst of all, on all sides the hand of the strong is against the weak, masters of the workers against the workers. Those in temporal power, supposedly the servants of the people, are against the interests of the people having their own aims and ends in view. Huge manufacturing interests (though by no means all of them) are against the welfare of women (*working* women—not the self-styled "hard-boiled" political workers) and children.

After eighteen hundred years of the expounding of the Master-Teacher's inculcations, society is still essentially the same and this is due not alone to those in high places but equally so to the jealousy and envy of those who toil; and, due also to these evil passions in the hearts of the workers, they become the easy victims of the shrewd parasites of society. In many respects, man today is less fortunate than in past ages, for now he has advanced to a high state of development in so far as labor-saving devices are concerned; he is better able to cope with the problems of life; but with all this, he is far more blameable and condemnable than ever before for now he knows much of the truth, the right from the wrong, the constructive from the destructive, and yet he refuses to accept the Law or, accepting its letter, he refuses to apply the *spirit.*

Man instinctively feels that true womanhood should be protected, that it is sacred but instead of paying homage to the shrine of motherhood, he debauches it and thus curses and destroys it. He is aware that innocence is the foundation of character and the Soul of man but he exploits it and traffics in it. In the foretime, in many nations, men were taught that

woman had no Soul. Man now acknowledges this her divine heritage and that she is equal with him, yet she herself, in numerous instances, does her best to prove his ancient contention and disprove his present better knowledge concerning her. With all his present knowledge, man has not become more humane, is not less ferocious when his selfish nature is aroused and, due to his inventive ability, is a hundredfold more destructive.

But the time is rapidly approaching in which great and almost unbelievable changes are to come about. The masses will awaken from their sleep and inertia and seek deeply for the *cause* of things; they will study and accept the Divine Law; the rule of the multitude by the few for self interest, will cease and man will govern himself. Men are beginning to recognize the fact that to do that which is not in harmony with the Divine Law—for the best interest of all and least depressive of any—is to bring about its own punishment. Once this Law is fully comprehended, the mass will no longer obey self-appointed masters in anything when they know that such obedience is not for the benefit of all.

The multitudes are now seeking the truth. Up to the present, they have been willing to accept the statements of those in power or recognized as authorities, whether this concerned affairs of state, matters of law, questions of religion or problems of economics. They are no longer blind to the fact that there must be something radically wrong when the worthy are ground in the dust; their sons set into fields of battle without their right to question why; their daughters sold by the thousand to the lowest forms of debauchery; their minor child-

ren, under a gradual usurpation of all their authority in home and family, sought as wards of the Federated States.*

The constantly growing greed of the few in power and the steady usurpation of the rights of the many (citizens) and the thinly-veiled contention that they—the masses—are unable either to think for themselves or govern themselves, is the cause of the awakening of the people and the underlying incentive for their search for the knowledge that will lead them to freedom. When a man once becomes aware that there is something radically wrong in an existing order of things, that this is the means of loss to him or a denial of part of his inalienable rights, he will be ready, aye, anxious to begin the search for the underlying cause. And when he finds that cause, beware! For his action is then both swift and certain. His search may extend over a long period but eventually he will find both the disease and the remedy and he may be trusted to apply the remedy AND THAT MOST THOROUGHLY and eradicate the disease. The treatment, as for example, that of the French revolution, may be heroic but it is none less the efficient.

The one thing deplorable, when men thoroughly awaken to unjust conditions, is the universal tendency to cast aside all authority and for those formerly abused and exploited to cast

*The proposed National Child Labor Constitutional Amendment, at this writing being nationally agitated, has as its apparent aim the protection of children but is the same in spirit as that which, in Sparta, took all government of the children from the natural parents. The Amendment, if permitted, is the beginning of Paternalism and Socialism—the destruction of the sanctity of the home and the centralization of power in the hands of the few to control the minds, bodies and Souls of the millions. It is a death blow to the rights of the individual; an "obnoxious innovation."

aside all restraint.* Anarchy then reigns for a time, unjust and just alike suffer until men gain some form of sanity and recognize that unrestricted action is resultful of as great evils as the wrong and unjust restrictions known as laws. But, at last, out of the turmoil shall come sanity, a knowledge of Divine Law and obedience to its behests. Then shall be the period of the thousand years.

The work for the true leader and his co-workers is to instruct man in the Divine Law and, in full comprehension of both his weaknesses and his strength, show him that it is by education and individual development that the changes must be brought about for the betterment of all men—*not* by revolution which creates a universal Karma as destructive to the race as the iron rule of unjust men or governments. *Manisis,* the Messenger of the New Age, is here for this purpose and through his disciples he is to point out to all men that they must come to a full comprehension of the Divine Law and where they must be under guidance so that they may become free and self-governing. Once man fully understands this and the action of the Law, he will become truly man—Man *glorified*—and no longer the plaything of fate, circumstances or politicians.

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*An example, and one of the most horrible since history has been written, is that of the Russian revolution. Though the rule of the Russian Government and its henchmen was destructive to the happiness of the individual, the anarchy which followed in the wake of the overthrow of government, the murder, rape and fearful carnage visited upon all suspected of not being in sympathy with the new regime, was greater and more destructive to Souls than all the misrule of all the ages of Russia preceding. It will be *ages* before the Karma created by the human butchery, and which is resting upon all who are or were in sympathy with it, can be removed even by the best intentions and greatest works of human welfare.

> "A wonderful and horrible thing is come to pass in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?"—Jeremiah 5:30-31.

This is now true! Those who should and who profess to teach the people the truth, which is the Divine Law, are unwilling to do so because of the fear that the people will forsake them. And their fear is well founded because of two things: First, all men have their weakness, their individual sins and destructive habits, and to instruct them in the Law is to touch the sensitive ulcer which is destroying the Soul. This is to create resentment, for men resent nothing so quickly as having an error pointed out to them; second, after the resentment has passed and they recognize the truth, they will appreciate it all the more for the hurt and will apply it *and the Law will make them free and they will then know that individual responsibility is incurred in their freedom and that they are responsible only to God and their own Souls.* They will then know that the thought and desire which induce action bring about result; that when action is constructive the result will be desirable and that the act which is the result of a wrong or evil thought cannot bring forth good and desirable fruit. Then no longer will man accept the fallacy that life—all of thought, desire and action—is a matter of mere formal—blind—faith, that Immortality and eternal life can be conferred upon one by offering a mere confession of faith. He will know that the Immortality of the Soul must be won through deliberate and conscious effort—by right thought, elevating desire and constructive action.

It is admitted that, in the beginning, this is not by any

means an easy path to pursue, for the reason that it demands action—work—in addition to faith. Once the start is made and the ennobling work begun and man through his activities begins to see the results of his efforts, then will his eyes be opened and he will see the righteousness—rightness—of his works. He will proceed naturally and wisely, combining his material work —business affairs or professional duties—with his spiritual work—mental exaltation and development—and life on earth will be as it was intended to be. That which was mortal will become Immortal and the kingdom of heaven will begin in the realm of the kingdom of the earth.

"Faith without works is dead [*inert*]." A faith to be fruitful must be founded on truth, must be, basically, the spirit of the Divine Law blooming in the hearts of men. To possess such a faith will be inducive of efforts to harmonize with it and ultimately there will result a demonstration that faith is not dead but a living, pulsating, energizing force for good.

> **"He hath blinded their eyes and hardened their hearts; lest they should see with their eyes and perceive with their heart and should turn and I should heal them."—John 12:40**

It is the flesh, the self with its carnal desires which blinds the eyes—the reasoning faculties—of mankind. It is the mortal self that constantly seeks to satisfy its every hunger—passion—and that hushes into silence the Voice of the Soul. It is through catering to this never-satisfied state of the carnal self in man that the wise, though wholly selfish, leaders keep humanity under subjection. For well they know that when men once free themselves from the appetites of the flesh and from unworthy (unholy, unwholesome) desires, they no longer will countenance

their own state of slavery or permit others to profit by their weaknesses.

The first step, then, in seeking freedom from external bondage is for man to free himself from *his own* carnal, fleshly (lustly) desires. When he has accomplished this, he will soon be free from all undesirable conditions, bondages and environments in the external world. It is satan—the passions of the flesh—the mortal man—who continually blinds the eyes of man; and it is the fear—imp of darkness—of taking an unfamiliar step which prevents him from advancing toward the *light* and being healed—*enlightened.*

> "Be not afraid of them which kill the body but are not able to kill the soul; but rather fear him which is able to destroy both body and soul in hell."—Matt. 10:28.

But that is just it! Men, with rare exceptions, think little or nothing at all about the Soul. To most of them the Soul is both an unknown and unknowable quality and to be thought of last, if at all. Every thought, both day and night, is given to the needs of the body, and the pity of it is that this thought is not of the *real* requirements of the body for the preservation of health and strength but of those things which bring pleasure and satisfaction to gross desires and passions. It is these things which are to be feared, for, in the words of John, they destroy both body and Soul, although, as already said, men think little of the Soul, believe even less in its actual existence and end by claiming that the Soul, especially each his own precious Soul, *cannot be destroyed!* Consistency, thou truly art a (rare) jewel!

Universally, man's one fear is for the body and its needs, whether these be food, raiment, housing, warmth or the satis-

faction of the appetite. They fear constantly that the body may be made to sacrifice, that it be denied every want. The Soul, that precious jewel which may be brought into manifestation as gloriously brilliant as the finest diamond ever cut and polished by men, cannot be destroyed by other than ourselves. The life of the body may be taken by others but if a man loses his life in a righteous cause and in an unavoidable manner, he but gains a greater life. Men we should not fear—unless we are in the wrong—regardless of what they may attempt to do. Our own destructive thoughts, ignoble desires and evil (ungodly —non-good) acts, these are things to fear, for they gradually destroy both the body and the Soul.

Even though men may command us to commit deeds which we know to be evil, we may refuse to obey and we have the right, nay, we are Divinely commanded to refuse. The extreme penalty of man-made acts of enforcement (they are not laws—*laws* must harmonize with the Divine Law) may be loss of life, but "he who loses his life for my sake [*for righteousness—justice*]" shall gain a greater life, is the promise. On the contrary, if man complies with the commands of ignorant, evil-minded and self-interested men, whether out of fear or for expected reward or remuneration—the needs of the physical—he may not lose his body, but he is certain irreparably to wrong his Soul, if indeed he does not actually destroy it. Well does Matthew instruct us not to fear him—that is to say, an act or acts—that might destroy the body, but to beware of him who can destroy the Soul.

God only (men may disbelieve in a God, but cannot argue consistently that there is no governing law) or the Divine Law

is to be obeyed and man only when he is working in harmony with the Divine Law along constructive avenues and for the welfare of man—humanity in general. The refusal of man to obey an unjust command or decree even though he may suffer the penalty of death, was in the mind of the Master-Teacher when he said, "He that loseth his life for my sake [*for the sake of righteousness—rightness*] shall find it."—*Matt.* 10.39.

If all men who profess, apparently with all sincerity, to be Christians, followers of the lowly Nazarene, were to refuse to commit sin, that is to say to do that which brings harm or loss or injury to themselves or others and, *to be Christians in fact as well as by confession, they must so refuse,* then all established orders and governments would fall within a day and a New Order, an enlightened and just brotherhood of man, be born. Gradually this will occur, so slowly and systematically that there will not appear a ripple on the sea of human action, yet so certainly that no man can say nay or retard its steady progress.

The fact is uncontradictable that men never have been taught the necessity of actually and literally obeying the instructions of the Master-Teacher, the dictates of the Divine Law. Erroneously they have been exhorted to "have faith" in the man Jesus, a personality, and to cast their wrongs upon his shoulders and thereby be saved, while, incidentally, the few, those who wronged the many, were permitted to move among them unmolested, unpunished and frequently uncensured and—enjoy their ill-gotten gain. This erroneous interpretation of the Master-Teacher's exposition of the Divine Law has led man to believe that he had full liberty to commit all manner of evil, seemingly with the full sanction of the priesthood (ministers

and clergymen of all denominations), for were these not the leaders of the people, ambassadors and mediators for the lowly Nazarene, Jesus, and did they not teach "salvation by faith" and "forgiveness of sins"? For this reason, evil has been the ministering angel to deluded and illusioned mankind these thousands of years and will continue so to be until man awakens to his birthright *and* his responsibility and to the absolute and undeniable fact that it is impossible through belief in a personality, regardless of how sublime and irreproachable the life of that personality may have been, to win salvation—the Immortality of the Soul and the forgiveness—the counteracting—of his sins—his evil thoughts and desires and deeds.

Faith is the beginning of the exalted life. But not through faith alone, even though it be sincere and sublime, can man attain to Immortality. Only as faith is an incentive to obedience to the Divine Law and the consequent Illumination of the Soul, can man win the Consciousness of Sonship with the Father.

Man is born a personality. The personality must become submerged in the individuality—must give birth to it. Each one is individually responsible for that which he thinks, desires and commits. There can be no plea of having been forced to any act or that others did likewise. Man deals only between himself and his God, and every act that concerns another human being LIKEWISE CONCERNS GOD, the Creator of himself and that other. That of which others are guilty, whether good or ill, is not the example by which we may govern our acts. Our one guide, the one exact Law to follow, is embraced in the question: "What is the command of the Divine Law? Under

that Law, will my deed be harmful to another or to myself? Will it bring loss or sorrow to others or to myself?" If the answer is positive, then the act is prohibited and to commit it is to call into action the Retributive Law of Justice. Alone in obedience to the Divine Law is there safety; the Divine Law alone is the guide to life and action, the Giver which can confer life here and life eternal or death, not only of the body but of the Soul.

> "For all they that take the sword shall perish with the sword."—Matt. 26:52.

Here we have a most clearly defined statement of the principle of the Divine Law. It is absolute in that it unqualifiedly maintains that as we do unto others so shall we be done by. To claim that this law has reference only to murder and to war, is mistakenly to limit it in its application. This law embodies a principle that governs every action of which man is capable. All the misery and suffering under which humanity is bowed down are the result of the reaction of this Divine fiat; they do *not* come because God punishes man or desires to see him suffer; they are directly due to man's disobedience to the dictates of the Divine Law. Man constantly and eternally punishes himself, brings upon himself the reaction of his own misdeeds.

The principle stated by Matthew has reference to all the actions of life. Just as he who needlessly—that is, not for defense—takes the life of another is in danger of losing his own life in like manner or by violence, so he who cheats is more than likely to be defrauded by someone on the same plane as himself, and he who steals is liable to suffer a loss in the same

manner and at a time when he least is able to bear it. In the same way, he who takes advantage of the weak or ignorant is certain to meet with the reaction in the form of being forced himself to suffer or to see a loved one bear suffering while he is powerless to prevent it.

The Law is absolute and inviolable. None can escape its action nor free himself from it except by counterbalancing the Law through deeds constructive in their effect. All of man's losses, misery and suffering are due to his bondage to the unsanctified desires of his carnal self.

The Law is *not* hard and not difficult to comply with, for the reason that it is not an evil to gratify those desires for things which are not harmful in themselves and therefore cannot bring harm or sorrow either to the self or to others. Man is in no wise forbidden any pleasure which is harmless in itself; nor is he supposed to live in self-denial except in respect to things which are not for the good of himself and others.

In this Law we find the standard of life. The question, both sane and reasonable, always must be: "I desire this thing; I feel it will give me satisfaction and joy in the taking. Will the gratification be hurtful to myself or to any other? Will it bring sorrow or loss? If the answer is that injury, loss or sorrow will not result from it, then man is free to enjoy it to the full.

> "Therefore *all things* [italics ours] whatsoever ye would that men should do to you, do ye even so to them for this is the law and the prophets."—Matt. 7:12.

This is a restatement of the identical law given in *Matt.* 26:52, though worded less positively. In these two expositions

of the Divine Law we have before us "the law and the prophets" —they furnish a complete code of action. Were all men to hold before themselves this standard for all action, there would be no hatred in the heart of man, for no man seeks to be hated; there would be no robbery, for who desires to have his possessions taken from him? Murder would cease, since no man himself wishes to be slain or have his loved ones violently taken from him; there would be no exploitation, as even the most wretched and cold-blooded human has love for his own flesh and blood and would not have them used for profit or gain; no longer would profit be wrung from the labor of the innocent, the innocent of one's own household being protected. Battlefields would be sown with grain for food for the millions; swords would be turned into implements of agriculture; jails, no longer the happy hunting grounds for the profits of political henchmen, would become schools wherein the inmates would be taught the law of life; navy yards would be manufacturing plants for ships of commerce and schools for the training of seamen.

Were these expositions of the Divine Law obeyed—they *are* Divine Laws and as ancient as mankind, simply having been restated by the disciples (students) of the Master-Teacher—men would seek to do right either because they believed in justice to all or for their own selfish sakes, for the protection of themselves and their loved ones. All men are born with equal possibilities and if all men sought the one goal—the greatest good for the greatest number—then all men would become equal before the Creator and the Universal Brotherhood of Man, which is the *Christic* or *Manistic* or *Millennialistic* age, would

be established. Religion, as now preached and understood, being a creed and not a life plan, would not exist, for all men would live as ordained by God; their religion would be manifested in their service, their work or their profession; consequently, religion would be their habitual manner of life and their unconscious type of thought.

The one phase of the Divine Law which man has not yet been able to grasp, because of the gross misrepresentation of it by those who have claimed to be teachers or expounders of the Law, is that he must become subject to the principle of love—the *spiritual* essence or emotion underlying all just, kindly and compassionate acts; this principle of love always has been confused with the feeling existing between man and woman, parents and children. Because of the Divine essence of this spiritual principle underlying the Divine Law, if a man has hate in his heart for another, even if ever so secretly, through the action of the Law and one of its manifesting phases which we term "attraction," he will draw to himself, from some source or another, the elements or forces of hatred. Under the same manifestation of the law, if a man cheats another, even though the one defrauded be not aware of it, the guilty one himself will be cheated or, in some form, suffer loss in like proportion, *with the addition of the accumulated interest,* for it is not always on the same day or in the same year that the Law of Compensation reacts upon him and, such is the Law, or what we term "fate," that his loss will come when he is least able to bear it. Again, if man is the cause of suffering to another, either he himself or someone dear to him will feel the penalty of an outraged law. It reasonably may be asked: How can the Law be just and

yet make another than the one directly guilty suffer? The answer is: *All* are under the Law and since all men as yet are in error, it may be that a loved one is equally guilty of an infraction of the Law and man is made to suffer the more deeply by being forced to witness the agony of the loved one who is, nevertheless, essentially as guilty as he though by a different act committed at another time.

The Law is *absolute and irrevocable;* it embraces or encircles every act of which man is capable. Whether man works good or ill, he will be certain to receive payment in like measure. This is stated emphatically by the exposition of the Law which states that he that taketh life by the sword shall perish with the sword.

Once we comprehend this spirit of the Law, would it not be better for us to obey the Law in the first instance and thus avoid the penalty rather than attempt defiance of its dictates and, by ignorance or wilfulness, constantly be paying old debts and at the same time be prevented from advancing in the realm of true life, from achieving our ideals and the attainment of happiness?

Erroneously men have been led to believe that the chief aim and end of life is to gain honor, fame and fortune or some of the many other things or conditions usually considered essential to the obtainment of happiness. This has been humanity's gigantic mistake. Man's highest duty is service to those less advanced than he. Through such helpfulness, he himself will gain deeper enlightenment, find greater pleasure and be given more power than otherwise possible, all without the attachment of a penalty, although to obtain the rewards may re-

quire a somewhat greater length of time than if he labored selfishly. This delay, however, is offset by the fact that what he now possesses he has righteously earned and it cannot be successfully taken from him.

The formulated principle underlying exact action as voiced in the behest, "Do unto others as ye would that they should do unto you," is so inclusive that it embraces all the commandments. It is the fundamental of true, undefiled, redemptive religion. This statement was not original with the Master-Teacher, the Sixth Messenger or Son of God. Sixteen hundred years before the Master-Teacher's time, there was a saying among the Egyptians: "He sought for others the good he desired for himself. Let him pass on." This indicates clearly that that other Son of God, the Fifth Messenger, had gone a step further and deliberately had made effort *first* to secure for others that which he desired for himself. In other words, he willingly had served others before either expecting or desiring the just remuneration for his act or deed—unlike the application of the man-made mandates whereunder men seek first for all they can accumulate and care very little if at all for the rest of mankind.

If man should try to help others to obtain those qualifications or possessions which he desires for himself, they would be assured to him, since, under the Divine operation of the Law, he cannot, even if he would, do for others without sharing fully in the benefits. Whether our deeds be good or non-desirable, the principle is absolute: whatever we bring or give to another ultimately must come to us also.

Thirty-four hundred years before our time, when the Hindu

kingdom was in the process of establishment on the Ganges, it was written: "The true rule of business for men is to guard and to do by the things of others as they do by their own." And churchanized nations derisively call these people "heathen."

What a contrast between the application of such a principle in business dealings and that of our present enlightened (?) age! Then the interests of others were jealously guarded. Now each man knows of no care save of his own personal interests and his affairs must be pushed forward irrespective of loss to others or of how many victims may be in his path. Not a thought is given to the glories of motherhood, the sacredness of unborn infants, the virtues of the innocent, the holiness of the home. Men, women, children and hearthstones must be sacrificed to the success of one man's business or an association of men's businesses. The profits must be the aim—the piling up of dividends paramount to all else. This is literally true in all the business affairs of men, even in the publication of magazines which, though ostensibly for the education and benefit of the readers, accept for money and publish false, lying advertisements which offer the public that which is not for that public's good. And what is at the end of life for all these? Death and darkness. The utter annihilation of the personality. A return of the body to the earth, to the elements whence it came, and of the Divine Spark to the Father—even their "one talent" had been buried in filth and morass. These men of affairs can take nothing with them on their journey; the profits remain behind for those to enjoy who made no effort for and who had no anxiety in their accumulation.

Twenty-five hundred years ago, Lao Tzu, one of the

"heathen Chinese," to use the current phrase, wrote: "Requite injury with kindness," and "To the not good I would be good in order to make them good." Consider the source of these injunctions, a source from which, according to our ideas, no good can come because Lao Tzu was not Christianized; then compare his counsel with our penal code—its floggings of sick men, its lynchings, and the brutal abuse, in a multitude of ways, of the prisoners, not to mention the unholy gains to those in charge obtained by the denial of proper food to the millions of unfortunates within the prison walls.

The law as taught by Hermes, the Thrice Wise, was, "As it is above, so is it below." According to this inculcation, older than the first and greatest of the Egyptian civilizations, the laws of country and state should harmonize with the Divine Law, otherwise their establishment (state, country, and their laws) cannot be permanent. Therefore, all methods of treatment approved and applied to all unfortunates should be corrective—not brutality based on hatred, malice, revenge and the thought of profit, as at present obtains in practically all our penal institutions, a procedure directly and violently opposed to the Divine Law, in that it is destructive rather than constructive and elevating.

This exposition of the Law does not by any means indicate that the criminal and those who manifest criminal tendencies should be turned loose on society at large. Its understanding and intelligent application would turn our jails and penitentiaries into educational institutions where trades and a comprehension of the laws of life and ethics would be taught; into hospitals for the healing of minds and the eradication of

the poisons of hatred, malice and revenge; into places wherein would be taught the principles of right and justice and the inculcation that the wages of sin is death—this teaching being done by men and women who themselves are free from degrading passions and have at heart the good of humanity.

No criminal ever has been reformed through the brutality of modernly applied methods of correction or punishment. The average criminal already is bitter against organized society and possibly with just cause; further to brutalize him is to destroy yet more of his better nature that may yet remain and actually to make his reformation impossible.

Man remains an animal only so long as he is ruled by the animal senses. Once he comprehends that it is for his own best interest to change these lower tendencies, then there is definite hope for his re-establishment in society. This comprehension never can be brought about through the medium of brutality or the instillation of fear. Fear holds men in check only so long as they believe there is something of which to be afraid. Rehabilitation to man's estate must come through education, through an intelligent system of training and through humane help which the criminal instinctively feels is based on love for humanity. Men, except the thoroughly degraded, can be appealed to through the better side of their nature and then taught that it pays, individually and collectively, to do right despite the examples constantly before them of those who, though wholly unworthy, receive reward, honors and high position.

Men cannot be made good by caging them like wild beasts, by cruelty and hatred and the refusal of sufficient food fit to eat and clean and sufficient clothing. Yet this treatment is just

what organized society, contrary to all the doctrines of the lowly Nazarene (doctrines which society so succinctly confesses), has been guilty of since history is written.

Men can be reformed, that is, changed, by educating them, treating them humanely and proving to them by actions, not mere words, that they are human and that within each one of them there is, as in all men, a *potential divinity*. The professional reformer and the political appointee cannot do this work. They apply one rule of life to the criminal and select for themselves a life quite contrary, and this discrepancy is seen and felt most quickly and keenly by the acute sense—the animal instinct—of the criminal and the criminally inclined.

The Greeks, 1070 B. C., came very near the exact wording of the Law as expounded by the Master-Teacher: "Do not that to thy neighbor which thou would take ill from him."

Men at the present time are in no wise considerate of the welfare of other men, having at heart only their own benefit and aggrandizement. The question is not "What can I do for you?" It is, "How may I 'do' you?" Business firms today shout the slogan, "Service!" and the "Service Bureau" is a thoroughly organized "feature" of practically all mercantile organizations, offering to patrons and customers a wide variety of accommodation without any charge and yet, when the truth is known, this generosity on the part of the firms is merely a selfish application of a high principle. Service is the bait and, in the last analysis, the customer's good is *not* the thing really sought but the firm's profit: were there not profit in free service it would not be given. The Divine Law, under which all men, sooner or later, *must come*, whether they will or not, is *What is*

best for all? Comprehension of the Law is to *know* without even the shadow of a doubt that, exactly as we do to another, so ultimately shall it be done unto us. This is certain and true, *not* because God either rewards or punishes, but due to the fact that every act of which we are conscious—a deliberate action—sets in motion a force that returns to us laden with exactly what we sent out. This is not advocating that the laws under which men now live and act should be set immediately at naught. Such precipitate and arbitrary action would establish anarchy and bring chaos, as fully illustrated in Russia. Men must be *taught* the Divine Law, and inconsistent and unjust enactments gradually should be eliminated entirely or replaced by such as are harmonious with the Divine Law.

The early Hebraic law taught us the same truth. In a parchment believed to be of some twenty-five hundred years ago, it is written: "Whatsoever you do not wish your neighbor to do to you, do not that to him," and appended to this statement, the conclusion, "This is the whole law. The rest is mere exposition of it." If this may be accepted as a reliable index to their standards, then the Hebrews of that age were far wiser, more just and certainly more fully Christianized than we of the present civilization. They recognized and taught that which mankind generally has ignored, namely, that all reform, irrespective of its nature, *must begin with the individual.* As with the individual, so with the family; as with the family, so the village; as the village, so the town; as the town, so the city; as the city, so the state and, finally, as the state, so the Nation.

If men would obey this one injunction and, in the affairs of their lives, actually apply the principle, then there would be

no injustice, either to themselves or to others, and the Divine Law would function for the welfare of all of God's children.

Confucius advised: "What you would not wish done to yourself, do not unto others."

> This is no more than a restatement of the Law as taught by the rest of God's Messengers—Sons—*and is a clear indication that all those of God's children who obey the Law, live the life and who reach Illumination, comprehend the Law in the same sense, recognize it in the same spirit and promulgate it in almost identical language. Time, race, space and creed have no influence. They are the first Sons of a New Age and, as such, receive the spirit of the Law directly from the Godhead—the Father.*

In the earliest written manuscript of Ptah Hotep in Egypt, dating to 5500 years ago, approximately 3550 years before the time of the Nazarene, is found this inculcation: "If thou be among the people, make for thyself love the beginning and end of the heart." Can a thinking, reasoning, justice-loving mind continue to wonder why the angels directed *Joseph* to take the babe who was to become a Son of God into Egypt for training and instructions? And is it surprising that the entire doctrine as preached by both John and the Master-Teacher was based so completely on the philosophy of love? Surely it is time for unbiased minds to give credit where credit belongs and to get away from the wholly erroneous idea, so long fostered selfishly by churchism, that the enlightened Egyptians were a "heathen" people. Let all who seek the kingdom of heaven bear in mind this one indisputable fact: When they stand before the judg-

ment throne, all sham is discarded; self-opinion there receives no consideration; all peoples of all nations are judged *for what they are, not for what others think they are,* and the people of various nations and colors who have accepted the Christian faith *receive no special consideration.*

Just as true and certain as that he who lives by the sword shall perish by the sword, so is it equally true and certain that he who is guided by love shall be received in love. The house that is erected upon a firm foundation shall stand firm against the violence of all storms; that which is built upon the sands shall be swept away by the first tempest. Similarly with the life lived in harmony with Divine Law: it is certain to find completeness of life and to live to all eternity, for love is at once the beginning, the aim and the end of a true life. In love and through love all things become possible. Love is the *Light* on the path that leads from the beginning of the earth-life, the experience-life, toward Conscious Individualization, the Immortalization of the Soul, the life eternal.

The *Christic* admonition, formulated by the Master-Teacher to meet the age and the people in the country wherein he labored, reads thus: "Thou shalt love thy neighbor as thyself." It seemingly is taken for granted by many that the word "neighbor" limits one's duty, but in the sense the word was used by the Master-Teacher it has in mind all that Ptah Hotep taught. If one can establish love in the heart for the neighbor, one also is able to have love for all mankind. Love is not limited (except in a conjugal sense) to persons or locality, nor yet to race or creed. Love is an emotion of the Divine, of the pure heart, and is universal. The love which is for the

neighbor at one's side may be a selfish love for the reason that, generally, he is loved only because he has been of help or comfort or profit, and such is not actually *love* for the neighbor but is love of the self because based on self-interest.

At the first Buddhistic Council held at Rajagriha, 466 B. C., the scribes almost duplicated the command of Egypt's priest by their enunciation of the law of service: "One should seek for others the happiness one desires for oneself."

Under the operation of the Divine Law, we receive according to our help or service to another, the only difference between the act and the reward being that, through the reactionary operation of the law, we ultimately receive twofold. Consequently, when we seek happiness for others, we set into motion vibrations which bring us the very things we would bring to others. The mere fact that others refuse to accept that which we would give them does not in any way invalidate the Law. It is what we ourselves do without an ulterior motive that counts, and not what others accept or refuse.

A century and a half before the beginning of the Christian era the law of Rome once more repeated the theme: "The law imprinted on the hearts of all men is to love the members of society as themselves." That the Romans themselves did not heed the admonitions of this Divine injunction in no wise offsets the truth stated. The fact that men do not obey a law does not nullify the Law. The Law *is* and continues to operate whether men obey or not. If men obey the Divine fiat, theirs will be the reward; if they disobey, then the punishment meted out by the Law will be their portion. The Law continues to function even though all men should attempt to defy it.

When Alexander of Macedon marched into Persia, 334 B. C., he found himself face to face with the inscription which had been the foundation of Zoroaster's philosophy: "Do as you would be done by."

Since in all countries and in all ages we find these sublime and identical expositions of the Divine Law, why is it we find men almost universally practicing their opposite—cheating their fellow men, exploiting the weak and innocent and warring upon one another. *Men do these things because they yet believe and feel that it is to their interest to do so.*

The majority of men, in fact, all, with a very few exceptions, feel that these expositions of the Divine Law do not apply to *them,* that they belong strictly to the church, that it is for the church to obey these injunctions and that the churchmen may, on their part, set aside the fiats of the Law in so far as men generally are concerned and, that instead of the multitudes—the laity—coming within the Law, there is a special dispensation which they know as *the forgiveness of sin, the vicarious atonement, justification by faith.* It is the fault of the church, of *all* churches and the churchmen, that humanity today, as never before, is struggling under a weight of injustice and misfortune which daily is becoming heavier and leading nearer to the destruction of the race. Men have been led to believe that if they accept and profess religion it is all that God asks of *them* and that the church will take care of the rest *for* them. This falsehood on the part of orthodoxy and this blunder on the part of the mass, is humanity's greatest curse, a curse which the New Age comes pledged to eliminate.

Men no longer actually care for religion as taught to them,

for the reason that they intuitively feel the sham of the expounded letter, think that even the *principles* set forth do not apply to themselves and their actions. They must be made to understand that the Divine Law is not limited to or even remotely connected with what is accepted as orthodoxy; that religion is not the author of the Divine Law; that this Law is constantly operating whether man realizes it or not, and that it will continue to function though all men attempt to ignore its action. Men must be awakened to the comprehension that to violate any Law underlying order—whether on the business, social or economic plane—is a defiance of THE LAW OF BEING and must inevitably bring retribution and this, despite anything that man believes or refuses to believe, and despite all that church or society may preach or may denounce.

Manisis, Seventh Messenger of the Lord God Jehovah, Father of *Light,* forerunner of the New Dispensation, has come in the mission of teaching men that the Divine Law is eternal and far greater than all the established religious forms; that the Divine Laws are *not* laws of religion but *spiritual* fiats and belong neither to creed, sect nor doctrine; that they are universal principles which actually control, not the acts and deeds of men, but the OUTCOME of all things of which man is capable; that they are the wings of the messenger which brings to those who obey, happiness and success and all that is lasting.

The law of gravitation is a Divine Law though not thought of as religious. The ethical law is as truly Divine as that of gravitation; yet, neither of these can be considered as religious except in the sense that they are absolute, that they are based on right, which is justice, and that they are from God—the

Creator. The Divine Laws which govern the OUTCOME of man's action and his relationship with his fellow man are as impartial, as just and as absolute as is the law of gravitation; and, as neither the *will* nor the *faith* of one man or any group or groups of men can possibly set aside the law of gravitation or cause it to function adversely, so men are just as powerless to reverse the Divine Law in respect to reward or punishment for the acts they commit.

Religion is not a creed, a dogma, a faith in which to believe. It is the plan of life, the incentive of correct everyday action. Religion is life itself. Man must be brought to the realization that God is not afar off; not a judge of our acts *after* our life is lived; not a being who condemns or rewards according to our thoughts, desires and deeds. Man must realize that God is the *good* (the kind, humane, just principle) residing in man and that the more of these graces man possesses, the nearer he is to God. Did not the Master-Teacher repeatedly say, "Ye men are the temples of the living God?"

This constructive principle which we term "good"—for want of a better word—will more and more make itself felt as man lives in harmony with the Will of the Father (*i. e.,* the Divine Law) until he finally awakens to the consciousness that he is in truth a Son of God, one with the Father, in touch with the power of the Creator, a sharer of all good things with him—of health, happiness and what men term success.

Tolstoi, the Russian philosopher, who would have been the saviour of his countrymen (had they obeyed his inculcations) and thereby the saviour of thousands who were brutally raped and butchered by raving, soulless, godless mobs, wrote:

"The law of human life is of such a nature that the improvement of life, of the individual as well as of society, is possible only by inward moral perfecting [*internal, spiritual, i. e., Soul development*]. Whereas all the efforts of men to improve their life by external influence and coercion serve as the most effective propaganda and example of evil, and therefore fail not only to improve life but, on the contrary, increase the evil, which, like a snowball continually grows larger and larger and more and more powerful and removes people from the only possibility of truly improving their life.

" 'All things, therefore, whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.'

"When an evil occurs, as in the case when war is declared, all men are ready to take sides and when their loved ones are slain or worse and the war is over, then they start to blame every one but the right one, namely, themselves. Men do not see [*comprehend*] that as they singly and collectively uphold any form of law [*legislation*], *they are each individually guilty of that very crime,* provided it ends in crime as war always does. Men are prone to act for the worse and then blame others for it, when, had they followed the Golden Rule, such a thing could not have occurred. It is thus with all people, even with the laborers. They are exhausted, crushed, enslaved, only because for some miserable advantage [*over their fellow men, as in close combinations of Unions from which equally good workers are excluded, always under a misconception of the spirit of eternal law*], they themselves ruin their own lives and the lives of their brothers. Were each and every one to uphold the Golden Rule,

the working man would soon be one of the most independent and favored of the gods, of all men.

"Two thousand years ago, a law of God became known [*or was restated*] to men, the law of reciprocity, that one should act unto others as one wishes to act to oneself.

"This law is so simple, comprehensible to everyone and obviously gives the greatest welfare possible to man. And, therefore, it would seem that as soon as men had learned this law they ought immediately, as far as possible, to fulfill it themselves and to use all their powers to teach this law and its fulfillment to the rising generations.

"Especially would it seem that the men of our Christian world ought to act thus, recognizing as they do, as the chief divine revelation, that gospel in which it is explicitly taught that in this law 'is all the law and the prophets'; that is, all the teachings that are necessary for man or for the salvation of man.

"And yet, almost two thousand years have elapsed and men not only refrain from fulfilling this law and from teaching it to their children, but, in most instances, they do not themselves even know it or, if they do, they regard it either as unnecessary or as impractical [*all because those who took upon themselves of their own human selection instead of Divine appointment, the mantle of the true Priesthood, submerged the Divine inculcations almost beyond resurrection and in their place substituted the erroneous and Soul-destroying doctrines known as Salvation by Faith, Vicarious Atonement and Justification by Faith—doctrines never taught nor countenanced by any Son of God or by the Master-Teacher*]; and yet, *unless this one great law is fulfilled,* a universal religion [*salvation of the*

people] or universal peace [*millennium*] *cannot result.*

"The law of God is the law of God not because, as priests would affirm about their laws [*human mandates*], it has been communicated in a miraculous way by God himself, but because it unmistakably and obviously directs men to that way of advancing along the lines which unquestionably are delivering them from their sufferings, and unquestionably obtain the greatest inner and external welfare—not some few particularly chosen men but all men without exception.

"Such is the law of God about acting towards others as one wishes that others should act towards oneself. It shows that men fulfilling it conscientiously obtain spiritual welfare in the consciousness of their harmony with the will of God, and of the increase of love in themselves and in others; and that at the same time they obtain in social life the greatest possible benefit accessible to them. Whereas, divergence from the law entails aggravation of their position.

"The law of God is the law for this reason, that it defines the position of man in the world, showing him the 'best' that he can do for his spiritual as well as for his physical life in this position.

" 'Be not anxious,' said Jesus, 'saying, What shall we eat or what shall we drink or wherewithal shall we be clothed? . . . Your heavenly Father [*the Law*] knoweth [*recognize*] that ye have need of all these things. But seek ye first the kingdom of God [*your inner—Soul—realm*] and his righteousness [*Soul consciousness as being one with God*] and all these things shall be added unto you.'

"If man fulfills what God requires of him, if he observes

his Law, then God also will do for him [*through the reaction of the Law of Compensation*] that which he requires. So that the law of doing to others as one would wish to be done to oneself relates to God also. For once man gets into harmony with the Father within, there is a certain power given to him which or through which, he obtains the things that he needs.

"The principle of true religion is clearly expressed in the Gospel by the words: 'Do unto others as thou wouldst wish that others should do unto thee.' This is the whole of the law and the prophets. If this principle were recognized by all men as the chief religious fundamental, then egotism, which is the readiness to sacrifice a neighbor's welfare to attain one's own ends, would disappear of itself. So that I recognize solely the ignorance of the principles of true religion as the cause of evil in general and wars in particular.

"The only solution of the social problem for rational beings gifted with the capacity to love consists in the abolition of force and in the organization of a society founded on mutual respect and rational principles voluntarily accepted by all. Such a condition can be obtained only by the development of true religion. By this term, I refer to the fundamental principles of religion, which are: first, the consciousness of the Divine essence of the human Soul; and, secondly, regard for its manifestation.

"Ye are the Sons of God."

That man is created in the image of the Supreme, that he may become like God in all things—in goodness, creative ability, kindness, humaneness and constructive ability—this is the fundamental doctrine of the *Manistic* dispensation, the New Age, as it is of the Temple of the Illuminati and Church of

Illumination, and is the precept upon which its entire philosophy and its principles are constructed.

To become—it is a process of growth and not an acceptation in faith only—the Son of God, one must do that only which one's awakened and enlightened conscience, the inner monitor, dictates. One must be willing and have the strength to do one's duty as one sees it, and not shrink from it, irrespective of the seeming unpleasantness of the task.

In the face of the now generally accepted postulate that man has been given free-will to choose to do as his conscience dictates, he no longer can plead with any real success that he is forced to do thus or so. If man is forced to admit that he is not master of his will, of himself, of his personality and of his action, let him consider whether any man other than himself is to blame. It is not probable that a man can come under the compelling power of another or others, unless he first has become a slave to them through his carnal desires, physical weakness or unlawful acts. If he is such a slave, then it becomes not at all difficult for other men to use him to their own interests and to his own degeneration and destruction or to the evil of others. He has cause to blame no one but himself, and God (the Divine Law) will hold him responsible just as certainly as he will condemn those who unrighteously use such a man.

To attain the highest degree of manhood, man, in his work toward self-mastery, must not think of the selfish self. He must have in mind the attainment of all that is classified generally as "good" and this "good" may be divided into kindly service, humaneness, helpfulness and constructiveness. Being thus engaged in upbuilding all the departments of human wel-

fare, he will reap the benefits twofoldly.

As a first step, we must think and live so as to gain the control, the mastery, over the lower, the carnal self. In the effort toward this accomplishment, we must carefully analyze our reason for the task in hand—whether it be for purely selfish motives or because we desire that the virtues and strength of God should manifest through us and thus be of self-help as well as of help to others.

We must distinguish between the Self—the interest of the Soul—and Selfishness. Selfishness applies to that which we seek for ourselves alone and is the governing spirit in all the dealings of men today; it is that which we wish to gain, not for the good of any others but only for ourselves and the few close to us, even though this be at the expense of others. On the contrary, that which has to do for the Self is for the welfare of the inner being, the real man, and in its welfare we will attempt nothing that may bring the least harm, sorrow or loss to another,* but instead we will be of help to others in so far as

*This statement must be qualified lest we and the new Dispensation Interpretation be considered erratic as regards the business world. Many, infinitely many, business affairs undertaken by the most honest of men end in great loss to all having part in the enterprise. This is especially true in about nine out of every ten companies formed for the mining of gold or other ore, drilling of oil and other ventures of this nature. When such companies succeed, the profits are great; when they fail, the losses are equally great. It should be understood that such ventures are honest if organized by honest and capable men, and are not condemned by the Divine Law although the success is based on chance. Nevertheless, those who are not able to afford a loss should take no part in such ventures; and, if loss does occur, those at the helm of such enterprises—being honest—cannot be held morally responsible; if they are dishonest, misrepresent the facts or misappropriate the funds, then they certainly are morally responsible. This rule governs every business partnership, irrespective of its specific nature.

possible and lead them on the *Way*.

In the effort toward self-mastery and the attainment of Consciousness of Soul and Illumination man naturally is not travelling with the majority of his fellow men; in many instances he will be looked at askance if his habits do not conform to those of his associates. This may be at times unpleasant, but the important question is, whether he is in the right and working in harmony with the Divine Law. If he is, then, after all, he and God are a majority; for if God be with him, who can be (successfully) against him?

Man should become conscious of the fact that, irrespective of all that has been taught, God, the Father, the Creator of man and all that is, seeks not the spoken praise of men. He is not desirous of loud prayers that come only from the lips and end not in service. He desires to be praised, not by words but by acts that harmonize with his own creative incentive; by man's doing of the works that God is doing; and it is thus, by imitation, that man renders to God the deepest and sincerest praise.

Spoken words of praise, even though they should reach to heaven, count for naught but to indicate man's egotism and shallowness. Nor is a faith that does not culminate in works, acceptable or of actual value either to God or his children. It is in the thoughts, succeeded by desires and culminating in acts, that we truly praise God, and this is the only praise that is either desirable or acceptable to him—that is, to the Divine Law.

First of all, we must seek to understand both the spirit and the action of the Divine Law. As we grow into such an understanding, we shall come into realization of the Love and

the Power of God. In proportion as we are able to enter into the spirit of the Law, it becomes compulsory upon us to obey the Law and as we do this we truly worship the Father and all that is his.

Throughout the domain of Nature there is strict obedience to the Divine Law and the manifestation of this obedience we term "the Law of Nature." The tree of a species is true to its nature and brings forth fruit "after its kind." The rose tree praises both God and Nature by an abundance of blossoms, fragrant and lovely, symbolic of love and truth. The earth yields according to that which is sown within her bosom. But man, having free-will, the right of choice and the capacity of acting in any direction, alone proves false to his trust and degrades every department not only of his own being but of all nature.

With all his intellectual attainment, man yet remains ignorant of the fact that when he attempts to violate the Divine Law he harms none more than himself. He has not yet come into the realization that obedience to the Law will draw to him, without either pain or sorrow, all good things—all that he requires for the fulfillment of life. In his ignorance, he labors for himself alone, gives attention to all affairs which seem to be profitable to himself and foolishly believes he is preparing for the future. In reality, he is accumulating nothing that will be of value to him in time of need, not a virtue nor a strength that will help him as he passes through the Shadows.

Man must be brought face to face with the realization that the Law under which he now works is the identical Law that will govern his resources in the future. He must comprehend

that only as he wholeheartedly becomes a part of the whole, laboring for the best interests of all, can he become truly a partner of the lasting things of existence and attain thereby the status of an individual. Only through the attainment of individuality—yet devotion to the whole—is to be found Sonship with the Father—ultimate Godhood, man *glorified.*

This is true religion! Not something to believe, not a creed nor yet a faith, but a method of life—a plan of action that brings results of lasting benefit to the Soul and likewise to the human, the personal self, in the world of affairs. If man lives rightly—correctly—on the Soul plane, he is assured desirable compensation on the material plane also. It is impossible for man to be harmonious with the interests of his Soul and remain a failure on the material plane. This being uncontradictable, true religion is seen to be a faith-science that is applicable, a practical course of action that brings tangible results—not rewards reserved for some far-off time and place, but benefits here and now.

"Religion is the relation of man to eternal life, to God, in accordance with reason and knowledge, which moves [*forces*] man towards the end for which he was [*in the remotest beginning*] intended."

This forward urge, if not resisted, ultimately will bring men into touch of all power. The resources thus procured may be applied in obtaining all the requirements for the needs of the physical man, for the establishment of peace and contentment of mind and Illumination of the Soul. This will build health, for in well-being there is joy; it will result in material success, for this is the birthright of all men. The Father denies

nothing to the Son (or Sons) of which he is worthy and which may be used beneficially. Though we observe that even men who in no way obey the Divine Law are possessed of great abundance, it is nevertheless a fact that in some way and at some time *they have earned this supply and have but now gained possession;* either this, or they now have unrighteously obtained possession and sooner or later will be called upon to renounce their stewardship of that which does not justly belong to them and, in the Biblical phrase, "the last estate of that man becometh worse than the first."

The Soul of man is the *light* of man. Before he can see and follow this *light* he must obey the Law and gain Soul Consciousness. The Soul, which is a *light,* cannot give forth its rays until it is freed from the rubbish which hides it and this is accomplished only through the interior Illumination. In this the Soul is prototypic of a lamp well filled with oil, with a large wick and a great flame, but with the chimney covered with soot.

Man universally is weak; he is ruled by the desires and lusts of the flesh; consequently, he is miserable. Though having the potentiality of a god, he is little more than an animal and the animal nature and the Divine nature of the Soul are in perpetual conflict. He will continue to be governed by the animal instincts until he seeks to know himself and, having found himself, masters the animal tendencies and transmutes these into fuel for the vestal fires to be lighted on the altar within himself.

When he has kindled this flame at the center of his being and has brought the Soul into a state of Consciousness, thence to Illumination, he has found the *Christos,* the Source of Eternal Life. Then he rightly may claim to be a Son of God and, in

a lesser degree, he develops the creative power of the Father.

It is this man-become-Godlike (that is to say, *glorified,* which means God-Illuminated, glory being a *light* or being *en*lightened) that the Master-Teacher had in mind when he said: ". . . the works that I do shall he do also and greater works than these shall he do."—*St. John* 15:12. The man who has achieved *Christhood* naturally possesses power to the degree of his attainment and can direct this power for the benefit of mankind generally or for his own welfare.

Man becomes a *conscious* being (a unit) by growing into the realization that though born a son of man he is become a Son of God, and that in proportion as he makes of his being a fitting dwelling place for the Father, he is in truth the Temple of the Living God and that, as he induces his mortal, animal nature to become compliant with the Will of these Divine forces, the Father will manifest through him. Thus will the Father do his works through the Son.

The true and primitive *Christic*—and now *Manistic*—religion is neither more nor less than a coming into full consciousness of man's relation to God and God's relation to man—the deepest and highest feeling, sensing and knowing of which humanity is capable. This is not a creed and is not based on dogma; it is a definite consciousness; *a state of being.* It is not something to be studied and merely believed—accepted by the intellect; it is an *experience, a becoming through gradual growth,* by deliberate, constructive thoughts, by exalting desires and righteous (just, correct, ennobling) living, and by a constant transmutation of all the forces of the carnal, animal man, into the natural Divine man. This religion is the science which we

apply for the awakening of the mind, for the arousing and development of the Divine Spark into a conscious Illuminated, Individualized Soul. And this science is based on the Divine Law which ultimately must govern all that is.

Being born the son of man, we must gradually, and by successive steps, ascend from the lowest—the carnal, earthly, fleshly plane of being—to the highest round of the ladder. This is Consciousness of Soul attained through an intimate love in the heart for all that is noble, pure, constructive and for the welfare of all the children of men, good (wise) and bad (ignorant) alike.

This religion, which is not a faith but a system, a method of living, enables man to attain the highest degree of power, knowledge and conscious life, because he first comes to an understanding of the Divine Law and then bases all his efforts upon its inculcations, proceeding thus step by step until the highest degree of development is reached.

This process, this religion, is practical. It takes into full account the fourfold nature of man: the physical or material; the mental or intellectual; the spiritual or life foundation; and the Soul, which is from God and may be Individualized into God-Consciousness. This last is the Great (Sublime) Work. Further, it is practical because the Law that it teaches establishes health in the physical being, knowledge to the intellect, fuller life and greater vitality and energy to the spiritual, and absolute Illumination and sublime Consciousness to the Soul.

The *Manistic* Dispensation is not come for the condemnation of persons. It is the result of a cyclic law which no man can control, which was set in motion in the beginning of time

and which must continue to function as long as man and earth continue to exist. This New Age is come to establish the truth. Without favor and without fear, it condemns the acts of men and the conditions of life which are contrary to the Divine Law and which retard the progress of humanity as a whole. The New Era is inimical to no pleasure, recreation or possession which is not in itself destructive or harmful; and it inculcates all that leads to a more abundant life, greater unfoldment and, in consequence, to nobler manhood and gentler womanhood.

All men are recognized as brothers, being born as the sons of men and under the one universal Law. Each man is a link in the one great chain of existence, weak or strong as the case may be, and, in the ultimate, the chain itself cannot be any stronger than its weakest link; therefore it behooves all men to help their brethren.

The full (the real) man is he who recognizes that God is the Father of all men and that man's highest estate is obtained by working toward Sonship with the Father through obedience to the Divine Law and, concurrently with his own growth, through helping other men less fortunate toward the same goal. It is clearly to be understood that man cannot come into such an inheritance with the Father unless he thinks, desires and acts in harmony with the dictates of the Law. Mere (blind) faith in the Fatherhood of God of itself never will bring about this Sonship.

There is a pronounced distinction between true faith with its consequent results and a false or foundationless faith. When faith is a mere belief or a creed, as is universal in this age, man expects God, in exchange for his hypocritical prayers (confes-

sions of today's guilt repeated tomorrow), to fulfill his wishes, his smug supplications being little short of dictation to the Most High. He expects the Creator to become his servant and to do according to human desires, irrespective of how foolish or how destructive to himself, or possibly even to the race, they may be. True faith is an *incentive* to man to do the will of God by performing good (constructive) work. It teaches man to answer his own prayers (his heart's desires) through personification, by intelligent application, of the Laws of Creation in the external (mundane—earthly) plane of action.

To become individualizations of the Divine nature, or Sons of God, we must constantly endeavor to become creators like him. This implies that we must be doers—workers, not mere believers; that we must think and desire and act harmoniously with God—the Divine Law. This admonishes us to be willing to help and forgive our fellow men. As for ourselves, we must be willing to be absolutely responsible for all our thoughts, desires and actions—we must seek for forgiveness, but be ready to pay the penalty to the uttermost farthing. We no longer may plead in extenuation of an action that we have been harmed, cursed or made to suffer loss through another or others. Though man hurls curses at God, God does not curse man in return. In reality, under the action of the Divine Law, no man can curse us unless we, because of the hatred or malice in our hearts, invite and accept that curse. Man curses himself and, through the reaction of the curse, under the Law of Compensation, he brings damnation upon himself.

> 'Then came Peter to him and said, Lord, how often shall my brother sin against me, and I forgive him? Till seven times? Jesus saith

> unto him, I say not unto thee, Until seven times; but, Until seventy times seven."—Matt. 18:21, 22.

To comprehend the spirit of these words it must be borne in mind that when our brother (our fellow man) offends us or sins against us, it is but so in seeming, because nothing except that which *we* think, desire or do actually and permanently can injure us. Only for our own acts are we responsible and therefore only for our own acts can we suffer.

The Law itself must not be foolishly interpreted or misapplied. It is the *spirit* of the debt or the offense or the sin that we forgive. For example, no one is called upon to forgive—that is, to forego the payment of—a material debt. To do that would bring chaos in the practice of fair exchange between men. The Law has reference to wrongs, to hatred, to malice and to other evils of like nature and does not offset the necessity for demanding justice or the remedial agency of punishment of evil but without the idea or desire of hatred, malice or revenge.

If our brother (any man) does aught against us, it may be that we deserve it as a return for some acts of our own and that he, through the evil in his nature, is the medium whereby the Divine Law functions in paying us that which is due us. "I guess I had that coming to me" and "I got mine," are slang phrases of the day that voice a deep truth. But even if that which is done against us be not deserved, then the enactor is punished by his own acts and we shall be compensated, in some way and at some time, for the sorrow, the loss or the pain brought upon us. Thus does the Divine Law justly "punish" or "reward" and we must ever be ready to forgive those who do aught against us. In this connection it might be argued

that if the Law of Compensation is so exact and sure in its operation, why, for instance, seek justice by human action against the thief who steals our goods? In so far as we are concerned, might we not well leave the matter in the care of the Law? However, the offender must be considered, as also those who do not know the Law. Were we to take no action, the thief would feel that he could continue to live unrighteously and without fear of being called to account. It is therefore necessary to apprehend the offender, to bring him to account and to exact justice, not because of hatred, malice or revenge, but as a warning to him that it is neither right nor safe deliberately to infringe on the rights of others. In all human society, *justice,* without hatred, malice, revenge or profit, should be sought as a protection for the weak and the innocent.

> "Therefore is the kingdom of heaven likened unto a certain king which would make a reckoning with his servants.
>
> "And when he had begun to reckon, one was brought unto him which owed him ten thousand talents.
>
> "But for as much as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children and all that he had, and payment be made.
>
> "The servant therefore fell down and worshipped (supplicated) him, saying, Lord, have patience with me, and I will pay thee all.
>
> "Then the lord of that servant, being moved with compassion, released him and forgave him his debt.
>
> "But the same servant went out, and found one of his fellow-servants which owed him an hundred pence; and he laid hands on him and took him by the throat, saying, Pay me that owest.
>
> "So his fellow-servant fell down at his feet and besought him, saying, Have patience with me and I will pay thee all.

"And he would not; but went and cast him into prison till he should pay the debt.

"So when his fellow-servants saw what was done, they were sorry and came and told unto their lord all that was done.

"Then his lord called him unto him and saith unto him, Thou wicked servant, I forgave thee all that debt because thou desiredest me;

"Shouldest thou not also have had compassion on thy fellow-servant, even as I had mercy on thee?

"And his lord was wroth, and delivered him to his tormentors, till he should pay all that was due unto him.

"So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses."—Matt. 18:23-35.

Here is no qualification as to whom we should forgive or how often. *We must forgive all if we in turn seek to be forgiven.* There is no virtue in the prayer which comes from the lips when forgiveness is not in the heart and, to tell our brother that we forgive him when the statement does not come from the heart, is to be guilty of falsehood. If the heart is free from all ill feeling, resentment and malice, then we have truly forgiven those who did ill against us, even though we do not confess it in words; for virtue is not in the profession but in the attitude of our inmost being.

The Master-Teacher inculcated constantly the necessity of forgiving all the wrongs committed against us and that this forgiveness must proceed from the sanctuary within. The power of hatred, malice and resentment is in the fact that these passions keep the Soul bound and do not permit it to see the *Light;* and for this reason no man can become the Son of God so long as there is hatred, jealousy or revenge domiciled in the heart of the son of man.

To be forgiven any indebtedness that we owe others *does not free us from the debt itself, but only from the intention of the act.* The debt still remains and must be paid, but with the paying of the debt the record itself is wiped clean; if we are not forgiven for a wrong committed, even though we make reparation, the record remains; therefore it is necessary for us to forgive trespasses even as we seek to be forgiven.

Before we can become *Christic* and *know* God and be permitted to enter within the temple of the living God, we must have learned to forgive all men. Unless we do this, the conscience within, that "still, small voice" which is awakened when the Soul is aroused to any degree of consciousness, will continue to accuse us and condemn us. And there is no peace for man unless he makes peace with his own conscience. Only pride prevents man from doing the right; our pride, the satan of old, continually induces us to believe that to forgive freely or to ask for forgiveness lowers our dignity. The man with a clear conscience, free from self-accusation of wrong, does not recognize "dignity" unless it is the dignity of honor and strength, of justice and of doing right. Such dignity is that of the Father and *glorifies* manhood.

> "We know we have passed out of death into life because we love the brethren. He that loveth not abideth in death.—I John 3:14.

It is not faith in a creed even though the creed be faultless; it is not by upholding some special church that brings life; it is living in harmony with the Divine Law, obeying the dictates of the Father to fill the heart with love—a love that is strong enough to forgive—that leads to eternal life. As man awakens to this great truth and accordingly orders the affairs of his life,

he becomes the church, the "bride" of God, for in him are all things. Man is the temple and as God is within the temple, man worships within by the attitude of his thoughts, the purity of his desires and the nobleness of his activities. This is the *true service*—the only worship.

No man being sufficient unto himself, every man forming a part of the whole, it is well for men, even when they have reached Illumination, to be formed into an assembly and to erect symbolic buildings wherein they may meet and commune and, through outer forms of service, symbolize the process that has taken place within—that which they have become, though great care must be exercised that the symbol be not allowed to usurp the place of the spirit.

To have love for our fellow man is to be willing to help him in every way possible; then our life shall be one of service and through our helpfulness and our labors we attain Immortality of the Soul. He who has love for his brother is filled with life and as his love grows so shall he find greater life and become a part of the whole (become holy), which is becoming the temple of the living God. Thus, as we become perfect through this love, we attain to Sonship with the Father.

> " . . . love is of God; and every one that loveth is begotten of God and knoweth God. He that loveth not knoweth not God; for God is love."—I John 4:7-8.

The true life begins in love. Unless we love the truth (basic facts), we shall not seek for the truth (the path), and if we seek not, we shall not find, and if we find not, we cannot live. The beginning of all things, whether in heaven or on earth, is in love. Love for the pleasures of the flesh (the carnal

self) will cause us to do those things which gratify the unhallowed love of the flesh and therein is death. Love of the truth (justice, right and light) will lead us into the way of finding the Light which is the life. Love is therefore at the foundation of all things; it is the beginning of life as it is the beginning of death.

> "But whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion [having no compassion in the heart] from him, how doth the love of God abide in him? My little children, let us not love in word, neither with the tongue, but in deed and in truth."—I John 3:17-18.

Here we are introduced to the necessity of action. That which comes out of the mouth, words, counts for nothing. It is that which we do which alone is recognized, the relief we bring with the right attitude. If we say we love our fellow man and help him not in his time of need, then we are liars and the truth is not known to us. Nevertheless, though we make no confession of loving either our friends or our enemies, but help them as best we can when such help is required, then do we express our love—the will of God in us—and we know God and are known to him.

Only by being of service to others as they have real need do we prove that we have the love of God in our hearts and that we are truly willing to obey the Divine Law. This is true religion; it is obedience to the *Christic* spirit within; it is the path to the Divinity of the Soul, to all that is eternal. Through such service as this did the Master-Teacher become the Son of God and, by his *becoming*, he indicated to others how they also might come into this inheritance through their love and

service in the cause of humanity. He who does so love, has God within himself and it is from this that comes the power to heal the sick and do all manner of good deeds.

"Ye are the temples of the living God," should be written in letters of fire above the dwelling places of all men; and to have it so, it is only necessary that man should love his fellow man and obey the Divine command. "God is love" and whoso loveth his brother (mankind) has God within himself to the degree of his love. It then follows that if the *Christos* is with the Father and God is with those who love, then these become living *Christs,* the Sons of God. Such is *Manisis,* who has come to teach his brethren that they may know God.

"God in me and I in you." Thus, by obedience to the Divine Law, man attains unto *Christhood,* becomes the Son of God. "Love is of God; and everyone that loveth is begotten [*the second birth*] of God and knoweth God." This statement is without qualification. He who loveth his fellow man and doeth accordingly comes into a knowledge of God; is possessed of the Christic power within himself; is, in truth, "the temple of the living God."

"No man hath beheld God at any time; if we love one another, God abideth in us."—*I John* 4:12. The flesh cannot behold the person of the Father. The flesh can see and understand only that which belongs to the flesh. But if man obeys the Divine Law; if he thinks, desires and acts in harmony with that Law; if he deliberately puts forth every possible effort to develop the spiritual essence within him, the Soul, then gradually he will grow into Consciousness. The personality will be transmuted into the Individuality and through the *Light* that is with-

in himself he will be able to behold the *Light* (the fire) of God. This is the Illumination. The Father and the Son meet and commingle on the altar erected to God, which is within the temple. Thus the son of man becomes a Son of God.

> "If a man say, I love God, and hateth his brother [any man], he is a liar; for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen."—I John 4:20.

All true growth begins through faith in God and his laws and the application of these laws in the acts of life. Therefore, the man who truly desires to become Illuminated, to be a conscious Son of God, a dynamic *Christos,* must commence his labors on the plane of being whereon he finds himself at his awakening to the desire for the higher plane of life. His first duty is, naturally, to himself. It is only by making changes within the self that he can learn to know the way and be able to demonstrate it to others. Such an aspirant will be faithful to the work he finds confronting him, irrespective of its nature. If but a laborer in the fields—the most exalted of all human endeavor though not so recognized—he will perform his duty well and with patience and bring forth food that others may live. While thus in the performance of his labor, he also may prepare himself for the greater work and, when he is ready, then the way will be opened for him. "Seek ye first the kingdom," is the eternal Law and this kingdom is not found by idleness and the bemoaning of one's fate and asking to be fed by the ravens. Only those who have been faithful and have merited the reward receive the food from heaven.

As the Law reveals itself to man he must endeavor to obey it. With each attempt, greater power will accumulate to do

greater works until finally man shall be master of those tasks which previously seemed impossible. He will find that it is not so difficult, after all, to love his fellow men, even those who hate him, for he has come to recognize that this hatred is of the flesh, the carnal self, and is due to ignorance of the Law, and that he who so hates will be punished (will punish or bring punishment upon himself) by reaping sorrow, sickness and ultimately death, and thus his former resentment is turned to great pity for these, his foolish brethren.

Love is the Law. This is the eternal, unchangeable, Divine fiat. Through the passion of love we come to do the service required of us that we thereby may *become* that which we were destined to be. We cannot have the love of God in the heart until we first establish therein the love of mankind. There must be no distinction of race; all men were created under the same Law. We must recognize this fundamental fact and be in sympathy with mankind universally. Through this love and its fruits do we finally become Sons of God, inheritors of eternity, here and now.

There is no other path except through love in the heart. Neither creed nor doctrine, neither ritual nor form, however sublime, can make us the children of God. Only through the potential force, love, and that in the heart whereby all things become possible, can we reach Soul Consciousness, Conscious Individualization, Sonship with the Father.

Through our thoughts and desires, which lead to deeds and acts harmonizing with the dictates of the Divine Law, may we attain, and nowhere is there greater opportunity than in service to those who have less understanding than we. This

was fully recognized by the Master-Teacher as is illustrated by the saying: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

God is not personally (figuratively speaking) in need of our services; but his creation, our brethren, do require our kindly services, guidance and ministrations. If we feed those who are hungry and are incapable of obtaining food, then we have done this unto God. It may be true that under the Divine Law they have brought their misfortune upon themselves, but this fact is in nowise an excuse for our neglect or indifference, for we have not the right to judge, not being set up in the judgment seat. On the other hand, if we, under a foolish miscomprehension of the Law, feed and clothe those who are able-bodied and thus competent to procure their own needs, we are not doing his will, for we thus further weaken those who might be strong if thrown upon their own responsibility.

> "You have heard that it hath been said, An eye for an eye and a tooth for a tooth; but I say unto you, Resist not him that is evil."—Matt. 5:38-39.

To demand "an eye for an eye," is to seek vengeance—to do to others as they do unto us. It means that we would return to them in kind. If they slander and defame us, we would slander and defame them. If others hate us, we would resent it and likewise hate them. If they wrong or injure us, we would bring loss to them and thus make "confusion worse confounded." This is not the Divine Law. There is no virtue in returning blow for blow unless one seeks to establish hatred amongst men.

The Law commands that we should give unto others, not that which they would give us *but that which we would have.*

We need not concern ourselves with the acts of another, whether evil or otherwise. Our duty is ours alone and cannot lawfully be modified by the acts of others. Irrespective of what others may do, it is our duty to do only that which is for good; then shall we receive the fruits which give life; if we foolishly return evil for evil, we reap the reaction of the Law.

Considered in the ultimate, our acts therefore actually do not concern others at all, but ourselves alone; nor do the deeds of others have power to injure us. If we return a wrong for a wrong, we have accomplished nothing more than (revengefully) to punish the wrongdoer and we reap the evil of the punishment (unjust because biased) meted out by ourselves and find ourselves the losers. We ever should have in mind the Divine Law: "What is that to thee? Follow thou me." Our duty is between ourselves and God, and consists in service, for therein alone is their actual, because enduring, reward.

The Master-Teacher continually impressed upon his disciples the desirability of not resisting evil; he clearly taught that revenge is not for men to seek, but that "Vengeance is mine. I [*the Law*] will repay, saith the Lord." This does not even imply that God punishes the evil-doer nor that he seeks to visit vengeance upon one of his foolish children, but that the Divine Law, being just and absolute, unbiased, impartial and continually operating, rewards or punishes, through its reactions, each one according to his thoughts, desires and acts. As a true prayer is, in itself, its own answer, so is the deed, the reward. Evil gives birth to more evil; kindness kindles greater kindness in human hearts; therefore, goodness (that which is creative of beneficial actions) alone is power.

God punishes no one. Man, through the reactionary potency of his own deeds, either punishes or blesses himself. If aught comes to us which we consider evil, it may be accounted for by an act of ours of the long past, the recent past, or an investment which will bring us good. All men are therefore instruments of the Divine Law in the rendering of judgment. As the just man, through his works, is the bearer of blessings, so is the evilly inclined man, through his plagues, the dispenser of punishment to those of like nature. The Law is *one*. It is the varied application of the Law that produces the variously different results.

The Master-Teacher inculcated the truism that he who has not taken up the cross (a cross or his own cross) has not renounced all and cannot be his disciple. (*Luke* 14:27.) Interpreted, this is to say, that no one truly is qualified to enter the Path leading to Soul Illumination and Conscious Individuality—to follow the *Christos*—unless he is prepared to give up —transmute—all unworthy desires of the flesh in the cause of the Soul's welfare, and also willing to accept the consequence of such renunciation. No man can follow the Path who is unwilling to obey the Divine Law, to exchange the carnal, grossly material life for that leading to Soul Development and ultimate Sonship.

Non-resistance of evil is the refusal to countenance it. If we give evil recognition, as, for example, an evil thought, and fight it, it then assumes ever larger proportions and greater importance and creates more cause for fear. If we accept it as it is and, instead of attempting to rid the mind of its presence, we *substitute* a kindly thought or the memory of beautiful music

or weave before the mind a beloved memory, then the evil thought must give place to the desirable thought. This is the method of substitution—it is the process of transmutation; it is obeying the command to "resist not evil."

> "Ye have heard that it was said (Lev. 19:18), Thou shalt love thy neighbor and hate thine enemy. But I say unto you: Love your enemies and pray for them that . . . persecute you . . . for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect." —Matt. 5:43-48

The Father, who is the Creator of all, does not withhold the sunshine from some of his children because they disobey his work, permitting it to shine only upon those who are just and obey his Law. He permits his blessings to all who will accept them. His, not the duty to punish, but to be ready to help and to give. He (*i. e.,* the Law) recognizes that men are continually punishing themselves as a result of their disobedience, and the infliction of that one penalty is sufficient.

The awakening man, he who is trying to comprehend the Law and to obey the command to become like unto the Father —seeking the way to Divine Illumination and Sonship—must do as nearly like the Father as lies within his power. For this reason, the aspirant who is sincerely seeking "the way, the truth and the life will not resist evil in the manner generally understood; he will pray (wish well) for those that persecute him, though he will not slavishly permit others to work injustice upon him, defraud him, violate his honor or exploit his chil-

dren. Justice without bias, without hatred and without revenge will be his slogan.

If we love only those who love us and if we are kind to none but those who are kind to us, we do no more than the most degraded of mankind, for even they have those whom they love and who feel their kindness. If we seek to become Illuminated Souls, Sons of God, we must have love and kindly feelings for all, even for those who do us injury and who would betray us.

To hate one's enemy will not cause that enemy either to reform or become nobler, nor will it free him from his hatred for us. But if we ignore the evil he feels against us and if we send out love, the while actually feeling it within our hearts, then it ultimately will work miracles and the return to us is certain to be desirable.

The first commandment is, "Be thou at peace with all men. Think of no man other than as you would have him think of you. If peace be destroyed, strive with all your strength to re-establish it, and there is no better way to do this than by making others feel that all is well so far as you are concerned. The service of God is the eradication of enmity. "Know [*recognize*] that all men are brothers, and all are sons [*may become Sons*] of the one God; break peace with no man."

> "Be ye merciful even as your Father is merciful." To be prototypic of the Father [the personification of all that is good—desirable], we must embody and exercise the same traits; and in doing so, we naturally must show mercy to all men, friend and foe alike. Those who hate us, do so because they feel they have a good reason and know of no better way by which to protect themselves. They are in ignorance of the Divine Law and its action and, as a result, slaves to their carnal, mortal selves.
>
> "Judge not, and ye shall not be judged; and

condemn not, and ye shall not be condemned. . . ."—Luke 6:37-49.

Man is responsible only for himself and within him there is one sitting in judgment upon him, and no other has a right to pass judgment upon his acts unless he offers them the opportunity and gives them the right by defiance of the Law which counsels him not to judge, and by defiance of the rights of others.

We have not the slightest right to judge our fellow men for their actions, for no man knows what is the incentive urging or even driving them to do that which we think *we* would not do. It is ours to forgive, not to judge, and it were well to have in mind the admonition of the Buddha: "To know all is to forgive all." No man has been delegated the right to hold the acts of another in judgment, even when these are clearly in the wrong. Man's action is only as between himself and his God, unless, of course, he interferes with the rights, privileges and liberties of others, in which case protective methods must be pursued and men selected for this purpose—to pass judgment as to the right and wrong.

Our duty is to watch our own thoughts, desires and deeds. The Divine Law takes full cognizance of the mental and spiritual attitude of others and of the exterior manifestations. Each person is compelled to deal directly with the Law and not through the medium of another, unless, as already said, because of gross defiance of right, corrective steps become necessary by those selected to protect the welfare of society.

If we disobey the injunction and do judge our fellow men, then is that judgment written up against us by the Divine Law, identically in the same way as all our other misdeeds; and in

the same spirit of judgment as we judge others we shall likewise be judged. For this very reason, it is the height of wisdom to heed the admonition of the Master-Teacher and "judge not" lest by the same unrighteous (unrighteous because unjust, for the reason that no one, unless he be divine, can know all the facts and every contributive cause for an act) judgment we be judged.

Jesus was careful to enjoin all men to forgive others, that they also might have their trespasses forgiven. This same admonition is repeated again and again throughout the gospels. And why? Because every man's thought of his fellow man is, though possibly most unconscious, a judgment upon that man's acts. As we mingle with other people, we may learn a wonderful lesson by *watching*—observing—our own thoughts for the short period of one hour. Doing this generally proves to be a revelation. Every man, before bringing his offering of prayer for acceptance before the throne *must* pardon all who have trespassed against him. If he does not do this willingly and in the spirit of forgiveness, compassion and kindly feeling, then the gift is unacceptable to God and his own conscience is not truly appeased. Only those thoughts based in love are acceptable to the Law and prayer is the thought coming from the innermost recesses of the heart.

In *James* 4:11 we are warned: "Speak not evil one of another, brethren. He that speaketh against a brother or judgeth his brother, speaketh against the law and judgest the law; but if thou judgest the law, thou are not a doer of the law but a judge. One only is the lawgiver and judge, even he who is able to save and destroy; but who art thou [*any and every man*] that judgest thy neighbor?"

The Divine Law was instituted before men were and is above all men and all men come under its action. As all men are *equally* bound by the Law and as the Law is absolutely just and both judges and punishes all according to their thoughts, desires and acts, no man has any right to attempt the least interference with it by the egotistic incentive which induces him to judge his fellow men.

> "My brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your synagogue a man with a gold ring, in fine clothing and there come in also a poor man in vile clothing, and ye have regard to him that weareth the fine clothing and say, Sit thou here in a good place; and ye say to the poor man, Stand thou here or sit under my footstool; are ye not divided in your own mind? And become judges with evil thoughts? Hearken, my beloved brethren: Did not God choose them that are poor as to the world, to be rich in faith and heirs to the kingdom which he promised to them that love him? But ye have dishonored the poor man. Do not the rich oppress you, and themselves drag you before the judgment seats? Do not they blaspheme the honorable name by which ye are called? Howbeit, if ye fulfill the royal law according to the scripture [according to that which is written], Thou shalt love thy neighbor [all men, rich and poor] as thyself, ye do well: But if ye have respect of persons [because of their appearance or power or possessions], ye commit sin, being convicted by the law as transgressors. For whosoever shall keep the whole law and yet stumble in one point, he is become guilty of all. [Man may be poor, honorable, virtuous, hard-working and keep all the commandments, yet if he judge another, even the rich man, he is as guilty as the man who gained his possessions by the exploitation of women and children. Sin is sin. It is an attempted defiance of the Divine Law.] For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery but killest, thou art become a transgressor of the law. So speak ye and so do, as men that are to be judged by

> a law of liberty. For judgment is without mercy to him that showed no mercy: mercy glorieth against judgment."—James 2:1-13.

Neither God nor the Law is a respecter of persons. God does not care—to use man's phraseology—one way or the other, whether we wear rings of gold or whether our clothing be of coarse or fine material; these things belong to the personality and, if honestly secured, are man's right. God looks for the *man,* that which is of his kingdom, and he looks into the interior of man to see what is hidden there.

A man may be poor in this world's goods; if he entertains angelic guests—clean thoughts, exalted desires—and tries to do good works; if his efforts are directed along the avenue indicated to him by his birth on the earth plane; if he is engaged in transmuting the gross personality into the individuality and the consciousness of his Immortality;—then this man is acceptable to God and protected by the Law. Though a man may be possessed of much wealth *honestly* gained, be decked with jewels and wear the most fashionable apparel; though his intellect be mighty and he not guilty of judging any or of exploiting any of God's children, yet if his thoughts be solely of the world and without a care as to his Divine inheritance, that man is not within the Law.

Much gold, precious jewels and fine raiment are not evil in themselves, nor are they condemned either by God or the Divine Law. It is only when the effort to obtain these things usurps the time and the thought which belong to the sphere of Divine Action that they come under the condemnation of the Law and belong to the sphere of destruction.

The rich man whose wealth is honestly gained has no less

a chance to enter the kingdom of heaven than has the poor man. Being poor is in no wise a pass to heavenly favors, as it may easily cause one to be envious of the possessions of another and, to be envious even of the worldly goods of the dishonestly rich, is to break one—and therefore all—of the commandments. Each man, irrespective of his accumulations, must employ his talents (his knowledge, faculties and possessions) in the services of his God (the development of his own Soul and in serving others), and according as he does this, so shall it be unto him.

> "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."—Matt. 5:20.

Of what does the righteousness of the Scribes and Pharisees consist? The Scribes and Pharisees were devoted adherents of the synagogues and were faithful in their attendance at the services. They dressed well, they glorified the personality, they upheld the moral, written law. But believing that this was all that was necessary, they made no effort to spiritualize the Law, to bring it into manifestation through its application to the Divine Spark within themselves and thereby attain Consciousness of the Soul.

These were the men of old; they knew nothing of God nor of the Soul, because the personality, belonging to the earth plane, cannot recognize that which is of God. The men of the present day who are like the Scribes and the Pharisees are also denying the kingdom of God. Instead of serving God with words and fine phrases and faithful attendance upon wordy services, man must serve God in his thoughts, desires and acts, and also in helpfulness to the less fortunate—practical com-

passion being the highest form of prayer. Instead of fine clothing and golden trinkets, man must clothe himself with clean linen (cleanliness of person), kindly deeds and godly acts and through these build the temple not made with hands. Instead of glorifying the personality, man must change, transmute, refine the personality into the Individuality. Man must study, comprehend and apply the Divine Law and through the conscious, deliberate and sane application of the spirit of the principles involved, he shall gain Consciousness of Soul, Illumination of the Individuality and thus *become* the Son of God—the son of man *glorified* (raised in God's glory).

THE CHURCH OF ILLUMINATION

A Statement of Its History, Object, Cardinal Doctrines and Religious Concepts

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THE CHURCH OF ILLUMINATION

HISTORY AND OBJECT

Very early in the present century it became apparent to students of religion and philosophy, as it did to the officiating members of the various religious denominations, that many church members, while still remaining faithful to the church, were no longer satisfied by the acceptance and confession of a faith and the interpretation of the written word of the Bible, but were desirous of a spiritual, philosophic teaching that would become personal to the individual.

Failing to find such a personal philosophic instruction and guidance within the Church, an uncounted number sought spiritual enlightenment elsewhere. Many of them became affiliated with the new cults and isms which were then rapidly coming into existence. As a result, church members in large numbers severed their connections with the church, to the great loss of the church and the ultimate dissatisfaction to themselves. While many of them found a philosophy to their liking, they also became aware of a great lack and naturally placed the blame upon both the church they had left and the cult or ism with which they had become associated. This resulted in untold thousands becoming either agnostics or atheists, condemning both the church and the philosophic societies and taking an attitude inimical to all religious inculcations and organizations, communistic in spirit and action.

At this time, R. Swinburne Clymer, a graduate of medicine and ordained to the ministry, who had written and published numerous works on religious and philosophic subjects which had run into many editions and become favorably known throughout the world, saw the need of the people and became seriously concerned with the plight of the ever-increasing number leaving the church, absorbing foreign doctrines and finally believing neither in God, nor having faith in man. Being fully convinced in man's inherent goodness and conversant with the doctrine of man's threefold nature—the philosophic doctrine of the transmutation of the evil in man into spiritual enlightenment and the Light of the Soul, he conceived the idea of giving to the seeking mass a treatise on this vastly important subject, a teaching outlining the Philosophy of spiritual transmutation to those already in the church, without taking them away from the church or in any way weakening their connection with the church of their choice.

As a result of this reasoning, in 1908 he wrote and issued his book: *The Son of Man.* This work found immediate acceptance, edition followed edition, and within a very short time there became apparent a consistent demand for an organization, form and creed free, to which all might belong in order to receive its teachings and services without in any way interfering with their church connections.

This resulted in the establishment of The Church of Illumination on a basis of mutual help and spiritual enlightenment. It is estimated that within a period of twelve years no less than one million individuals subscribed to the spiritual-

philosophic teachings inculcated in this first text. In no instance was there proselyting nor the weakening of the membership of established churches.

From the very beginning THE CHURCH OF ILLUMINATION refused to solicit converts, or the subscribing, within its own organizatoin, to either creed or dogma. It frowned on the formation or organization of new physical churches, believing that there were a sufficient number of churches already established to take care of the people, and only when the demand became too insistent was the establishment of a church permitted. THE CHURCH OF ILLUMINATION has ordained a number of men to the ministry so that the members in various parts of the country might, if they desired, have the services usually rendered by men of the cloth.

Its membership is a membership-at-large. All men and women of whatever denomination, who believe in and seek a philosophical-spiritual interpretation of religion and the application of such an inculcation to their own personal needs and for the development of their inherent forces, energies and potentialities, may apply for instruction, guidance and services without in any way interfering with their membership in, or duties to, the church to which they already belong. As a matter of fact and record, THE CHURCH OF ILLUMINATION frowns upon the severing of membership in any church so long as that church can be of service to the member.

THE CHURCH OF ILLUMINATION has been steadily at work with the idea that ultimately the various churches would merge for the benefit of all religion as well as of all mankind.

That there is a tendency of closer relationship among

the various creeds is plainly evident. Catholic, Jew and Protestant are on friendly terms and cooperating with each other for the benefit of all religion.

In some foreign countries where the very structure of religion is threatened with extinction, all denominations are fighting a common battle, each recognizing the right of the other, and most important of all, shedding the cloak of intolerance, ill-will and antagonism toward each other.

Where formerly the members of an individual creed reviled other denominations as being utterly in the wrong, there is recognition now that each has a rightful place and is rendering service in accordance with its own best understanding of the spiritual requirements of its membership.

The Church of Illumination looks forward with confidence to a constantly increasing feeling of good will and religious tolerance among the various creeds, so that some day in the not too-distant future the dream of unification can be realized and one all-embracing religion taught to all the peoples of all the earth.

The membership of The Church of Illumination is derived from those who are members in other churches and that vast number who have left churches prior to 1909 and since, and have been debris floating on a sea of unbelief and uncertainty.

FUNDAMENTAL TENETS

Not all men are free born.
There is no equality among men.

Men are born into environments, circumstances and conditions which either restrict or enhance their activities and possibilities. On the one hand are those born into environments of vice, squalor, weakness, disease and crime, all of which restrict and circumvent their every activity from the very beginning of their days. On the contrary, there are those born in surroundings of wealth, well-being, freedom from weakness and disease, good repute and special opportunities.

Grave injustice appears to be the arbiter of man's fate at the very beginning of his existence, handing out favors on the one hand and condemnation on the other. Nevertheless, history and experience, lo, these thousands of years, have shown this to be in appearance only, and that though men are not equally born, ALL HAVE EQUAL OPPORTUNITY TO MAKE OF THEMSELVES WHATEVER THEY WILL. Practically all of the great men of the past ages were lowly born and have risen as the result of awakening their inherent forces, energies and potentialities, the awakening in itself, in many instances, having been the direct result of the mental agony caused by their lowly birth and a recognition of the needs of others like themselves whereas their more fortunate brethren were satisfied with things as they were and their consequent

lack of effort resulted in retrogression rather than further elevation in their station of life.

Therefore THE CHURCH OF ILLUMINATION maintains that all men, though not born either free or equal, have *equal opportunity* which, accepted and taken advantage of, will lead them to the height of attainment on all planes of being, bring them in turn strength and self-reliance, health and well-being, peace of mind which brings greater happiness than honors and riches, and, above all, helpfulness to their fellow men, which is salvation for themselves and for those who follow their example.

We believe in the Brotherhood of Man, not as a state into which man is born, but as a direct result of his own effort, his individual achievement in following the precepts of "serve ye one another."

We believe that the aim and end of man on earth is the establishment of a Brotherhood which is conscious of neither creed, color nor race, and in which social standing will be based on honor and be neither more nor less than the incentive for all of lesser degree to put forth every effort to attain.

We exalt the belief in the Fatherhood of God, in the sense that He is the creative energy underlying all activity, and the Over-Soul of *all* men; that he is the *Operating Law;* that He is *eternal justice* unswayable by either man's passion or his appeal; that He exists today as He did in the ageless past and that all men are rewarded or condemned according to their own deeds; that *all* men, however low, are given opportunity upon opportunity to free themselves from evil of every description and are able to work out their own salvation in fear and trembling, yet with love and awe, because of the eternal

justice which gave them being and under which they exist and have their being.

We accept it as a fact and a cardinal principle in the advancement of the race, that all who are free-minded, not wholly steeped in selfishness, unbigoted and lacking in prejudice, will willingly cooperate with each other and recognize such cooperation as the emancipator of the human family from oppression, suppression and unhealthy and abnormal repression as well as from all forms of depressing influences in the form of undesirable conditions which now hold humanity in its stifling grip.

CARDINAL DOCTRINES

Man is ushered into the world as a threefold being; of body, mind and spirit. As such, he is only at the beginning of his career; he is incomplete and unbalanced. Within him, however, there are forces, energies and potentialities which, if developed and brought into manifestation, will make of him a fourfold being, of body, mind, spirit and *Soul.*

Man's ultimate is not to be merely a moving, laboring, suffering slave, driven hither and yon at the behests of those stronger than he, or of shrewder and craftier minds, but to awaken all the forces within himself, to develop all his potentialities, and to direct his energies into every constructive avenue of his activity and thus become more than animal-man—*i. e.,* a son of God and a co-worker with God.

The real object of man's life on earth is primarily his self-improvement and his own ultimate perfection. This perfecting process depends upon the attainment of unity within himself,

a harmonizing between his physical and spiritual forces; the unity of the human with the Divine nature, which is the essence and, in a spiritual sense, the NEW BIRTH. This perfection, or unity, becomes a *state* of the Soul, a degree of being, a *sensing* and *feeling* rather than a mere belief. This condition or state of being is possible only through the development of the divine nature of man from *within* himself and is the result of a process by which whatever is evil and unworthy is transmuted, *i. e.,* changed or *sublimated* into the higher or spiritual entity—*it is a becoming;* the change from the purely animal-human to the human-Divine.

The second object of man's life on earth is to lead other men *via* the same path so that ultimately all men shall have developed and brought into manifestation and activity this same nature and thus will God's church or universal Brotherhood become an established fact.

The Cardinal doctrine of THE CHURCH OF ILLUMINATION is not a confession of a faith or the acceptance of a creed. It is a Law which teaches that man's real life, because it continues in an endless circle beyond the grave, begins by "an Invocation to God," with a certain heavenly intention, drawn from the bottom of a sincere heart and conscience seeking purity from all selfish ambition, hypocrisy, envy, and all other vices which have any affinity with these; as arrogance, pride, love of luxury, petulancy, oppression of those lesser than the self, and other like evils, all of which are to be eradicated from the heart by substituting worthier motives. When a man then desires to prostrate himself before the throne of grace, for obtaining health, gaining strength, wisdom and power, freedom from

oppression and exploitation, he may do so with a conscience free from unprofitable weeds, that his body may be transmuted into a holy temple of God, and be purged from all uncleanness, for God will not be mocked (cannot by man be deceived), as worldly men think, pleasing and flattering themselves by their folly, which they mistakenly take for wisdom.

The Church of Illumination does not teach a faith or a creed. It teaches a method for the accomplishment of a purpose.

PERSONAL RESPONSIBILITY

The Church of Illumination accepts in a literal sense and teaches as an ever-present fact the Law of *Personal Responsibility* and maintains that herein is the means for the establishment of absolute justice between individuals and nations.

It teaches that every human being is personally responsible for his every act and that in no way can he free himself, nor be freed, except by the payment of the debt created by the act itself. It freely concedes that prayer is an essential in religious devotion, but that the prayer in itself, however sincere, is not in itself sufficient for the cleansing process and freedom from the result of sin or wrongdoing, but that in addition thereto, the evil-doer must make restitution to the person wronged, or that being impossible or impractical, to some other unfortunate, but whatever the problem, the debt must be paid.

The Church further maintains that if this tenet be accepted as a fact and applied in the daily affairs of life, then injustice and inhumanity must cease, since each individual

will ultimately recognize that anything gained at the expense and to the injustice of another, is not a profit, but an indebtedness which must ultimately be repaid with heavy interest and is therefore an actual loss.

This doctrine was accepted as a fact and taught as a fundamental by the Master of Galilee when he said: "As ye sow, so shall ye reap," and in a harsher sense by the ancient Hebrews in their "eye for an eye" decree.

THE FATHERHOOD OF GOD AND PUNISHMENT

The Church of Illumination teaches the Fatherhood of God without respect to person or race and that God is just to *all* men and, *through His laws,* punishes the *un*just. It inculcates a God of love, free from hatred, malice, revenge, free from the desire to see any of His creatures suffer even though they be evil. It exalts the doctrine that God, as such, does *NOT* punish any of His creatures but that He, in the beginning of time, established a Law of Absolute, Unchangeable justice, and that through the operation of this Law the REaction of the act itself brings about the punishment. The Law of Justice is the counterpart of the Law of Personal Responsibility. When men fully realize this and recognize that *every* evil act will set into motion an *unchangeable law* which will bring about retribution, they will cease to do evil and accept God as truly a God of Love, but a Love founded upon Justice.

RELIGIOUS CONCEPTS

Truth is forever the same. Divine Laws have not changed

since the beginning of time, nor have their application to the actions of men. The world of thought advances and with new thoughts, ideas, and ideals, come new actions which require a new understanding and a new governing or interpretation of the laws as they apply to the new conditions.

Each outgoing cycle requires a laying aside of its cloak so that the incoming cycle may be "clothed upon" with a new garment better suited to its immediate needs. The texture, design and coloring of the cloak of thought are determined by the particular emphasis that a given age employs in the interpretation of truth as it relates to the action and welfare of men. For the human race to be enriched by all the varied aspects that truth and its realization may assume, it is necessary for the cloak of interpretation to be donned and doffed again and again from time to time, in accordance with the law of progress and greater need.

Service is the key to the highest attainment in life. By a deliberate transmutation of the gross into the finer; by a conscious realization of the *spirit* of the Law; by a practical application of the ideal of love and sympathy unto all men; by a masterly direction of an exalted Will; by a faith that consciously operates in harmony with the Divine Will; by the constant influence of a thought-atmosphere characterized by the qualities of kindness, compassion and justice; by the Illumination of the individual Soul so that it radiates and diffuses its own light of understanding and its own warmth of love with impartial tenderness on friend and foe—by, and through these qualities does man attain his highest estate in a world beset by sorrows and misery, heedlessness and cruelty, and become a

shining light to those yet in darkness and unable to help themselves.

That it is possible and necessary for man to understand the aim and end of life in order that he may intelligently obey the Law and live the life in harmony with it is becoming a settled conviction among the sincere seekers of truth in all walks of life.

That the Immortalization of the Soul in the individual is attainable here and now is a fundamental tenent of THE CHURCH OF ILLUMINATION and must be attained in part through understanding and service to others.

Immortalization, however, is not thought of as something that is thrust upon all alike, regardless of their desire or active seeking—it is not an inevitable factor of existence, but is the result of awakening to the realization that when the Master of Galilee spoke of men becoming the Sons of God, he meant just that.

In each human being there is a Spark, a germ of the Divine Nature or OverSoul. This spark is the potential *Christos, i. e.,* the means to the individualization of the Soul and is then become a "light that lighteth all the world of man's consciousness." When man attains the consciousness of this *light* within his own being, and recognizes and obeys the "still small voice," he has reached a state of being bordering on the Illumination of the Soul, a state of being from which the church takes its name, and is well on the path toward Immortalization.

This Divine Spark in each individual can, by conscious effort, be developed into a center of that Living Fire of which

the Master of Galilee spoke so much. Man in *toto* is a nucleus of Light, a Temple or Church for the living, radiating Christ. Man is the architect of that great Temple of Solomon, a spiritual structure wherein the spiritual sun shall constantly shine. The purified and exalted love dwelling within his heart, and then enlightened understanding of his Soul is the means whereby he saves himself and lifts other men to higher estates.

Man is made in the image of his God. He is a materialized reflection of the Divine, possessing in part the powers and the attributes of the Infinite. In different personalities these divine qualities are in various degrees of development. In one person they may be latent and concealed beneath the crust of a wholly selfish personality, but unless gradually destroyed by the fires of persistent, Soul-destroying acts, they none the less remain a potentiality awaiting the unfoldment process of growth. In another person they may be in the incipient stage of a nucleus of goodness. In this environment they are indicated by an active, wholesome conscience, although the life itself may be entangled painfully and hampered by a thoroughly selfish personality. In yet another person these qualities may have become a dynamic, vital expression of individualized life so that the Soul is conscious of its inseparable connection with the Infinite. These potentialities may be condensed into a center of radiation, into a perfect pyramidial flame, "the light of the world," that warms the desire-nature with love and illumines the understanding with wisdom, a guide that all may profitably follow. In this state, the Divine qualities of love, kindness, wisdom, compassion and helpfulness unconsciously radiate the blessings of their inherent good-

ness upon all who come within the sphere of its influence.

Creation is the manifestation of the Divine Mind or OverSoul. All things having been created by God, are in themselves good, but man, through the exercise of his free will, because of other than constructive application of the Law, has perverted many of the things inherently good. Through this action he has brought evil upon himself and his fellow man, just as he has misdirected potentialities naturally blessed and brought upon himself and others the penalty which primitive man rightly named "curses."

In his four-fold nature of body, mind, spirit and soul, man is an epitome of the universe. Potentially he is the Divine Creature in miniature, termed the microcosm and, consequently, the "little God" and the "little world." Man is the climax, the culmination of forces which for ages have been seeking expression. How to develop these forces, bring them into activity, and then express them harmoniously is the problem before him, and to this purpose THE CHURCH OF ILLUMINATION has dedicated itself.

To use his forces constructively as intended by the Divine plan, and only in the service and to the welfare of mankind, is the deal that he must be led to comprehend and then choose for himself. To engage his potentialities and use his powers in obedience to the Creative Law will result in the elevation of his entire being. Conversely, to pervert his forces and divert these potentialities or possibilities into channels of error and sin, *i. e.,* wrong use and destructive action, brings about loss and ultimate destruction.

God could not possibly place a higher mark of honor on

man than to give him the right of choice, the power of decision and the ability to direct his Will and his forces in the execution of plans in accordance with his own decrees. Every power is, in itself, good, although it admits of a two-fold expression: positive and negative; good or evil. Every law of man's nature is good in itself, but also permits of a two-fold functioning: constructively or destructively. The application which one makes of a force or a power alone determines its effect as well as its reaction. Every virtue is offset by a possible corresponding vice.

The results of man's acts depend entirely on their direction or tendency. Every force, every energy and every potentiality placed within man's reach, is intended to fulfill beneficent ends. Every organ of the body, every function of the mind, is intended to serve a noble purpose. When directed in harmony with the Divine Law, the result must be, and IS good. It is therefore essential that every human being be taught the Law of Individual Constructiveness as well as Individual Responsibility; that he, personally is, and must be, the arbiter of his own faith.

CHURCHES

The Church of Illumination differs from the orthodox religious creed in several very important aspects.

First—it is not concerned with the erection of new church structures, believing as it does, that there are at present already more churches than is necessary to adequately accommodate every individual in America.

Second—The Church of Illumination seeks to con-

tact religious people who desire a philosophical teaching which will harmonize religious truths and concepts, based on principles which replace blind faith with living truths.

Third—The Church of Illumination seeks men and women who have become dissatisfied with orthodox religion and who often class themselves as agnostics or atheists. To these people the Church of Illumination offers a basis for re-establishing their religious faith in an all-embracing, overshadowing, all-wise, just and law-enforcing God.

Fourth—The Church of Illumination believes that ultimately there will be a merger of all religious teachings, and as an organization, this church teaches that with minor differences all churches have more or less the same goal—to enable the individual to place himself in a most favorable relationship to his Creator and God.

While The Church of Illumination is not interested in sponsoring or promoting the erection of church buildings, permission to organize local congregations is granted whenever the local membership requests such permission, based on a great many of these members having no other church affiliation.

MEMBERS

The membership of The Church of Illumination is properly classed as a "membership at large." The individual members come in contact one with the other at local club activities and study circles, and with the National Headquarters only at such times when some special service is sought.

In many of the larger cities there are regular study

groups which meet once a week. Affiliation with such a group is not obligatory, as the individual member has ample opportunity to receive the proper religious and philosophic teachings through books and private lessons which can be obtained through the church headquarters.

CHURCH EDIFICES

The Church of Illumination is disinclined to maintain church edifices and does so only in two instances. All other groups or congregations meet in rented quarters.

PARSONAGES

As in the case of church edifices, but two parsonages are maintained.

EXPENDITURES

There are no expenditures as such. Where there are local congregations or study groups, the local members defray what little expense there may be for the rental of a weekly meeting hall.

The Church of Illumination believes in literally accepting the inculcations of the Master of Galilee: "Let not thy right hand know what thy left doeth." Each member of the church is instructed to be an individual good samaritan in the guise of a good neighbor. "Serve ye one-another," is one of the fundamental principles inculcated in all of the teachings. This harmonizes with the instructions of the Master Jesus: to help those in need; to minister to the sick; to encourage the hopeless; to cheer the sorrowful; to feed the hungry; to be a brother to all mankind, and to do these things

in the *spirit* of the church; without vanity, self-glory, self-praise, self-righteousness or pride. The individual member is a representative of the church as a whole and in his own right. He is instructed to do that which the church as a whole would do under any condition confronting him.

SUNDAY SCHOOL

The Church of Illumination does not as a body establish Sunday schools, but it does encourage meetings for Biblical and philosophical study.

These study classes are not designated as Sunday schools, but as centers of instruction, or group meetings, where members meet for the purpose of securing a clear understanding of religious and spiritual precepts, an opportunity for self-examination, while at the same time extending friendly helpfulness to those less fortunate.

As The Church of Illumination teaches advanced philosophy and the Sacred sciences, its membership is composed almost entirely of adults.

SALARIES

No salaries are paid to those Ordained by The Church of Illumination. Wherever possible, men for Ordination and as lay teachers are selected from among those following one of the many professions for a livelihood. They are therefore free to render unselfish service as an Ordained minister of the Church, or as a specially appointed teacher, and do this work on a humanitarian basis without a stipulated salary.

Ordained ministers and lay teachers are, however, per-

mitted to accept free-will offerings on the basis of fair exchange. Quite often such free-will offerings are for the purpose of defraying hall rent and other expenses connected with the study meetings conducted weekly, or at some other definitely agreed upon interval.

MEMBERSHIP

In accordance with the original tenets of the Church when first instituted, no membership rolls are maintained, except the names of those receiving instructions for the Priesthood, or such others desiring instructions in the higher Spiritual Laws and Sacred Spiritual truths.

The total membership is well over one million adherents.

ORGANIZATION

The Church of Illumination is managed by a governing body consisting of the Director-General and a Council of Seven members. All the affairs of the church come before this body twice yearly; during its June and October Convocations.

There is no proselyting for members in any form. There is no collection of dues or fees, no confession of faith, nor formal subscription to any creed. The contact with the public is through its various publications, through which is taught the philosophy which is the foundation of the Church.

The Church membership contacts the supreme body mostly through correspondence, as well as during the Conclaves held throughout the year in various large cities in the United States, and even in some of the foreign countries.

The membership enrollment follows the study of its texts,

either through the numerous study groups, or through books and other publications furnished through the publishing department of the church, or through the books being circulated by many of the prominent public libraries throughout the country.

MISSIONARY WORK

The Church of Illumination does not promote organized missionary work. Every adherent to the Church is an individual, self-appointed missionary who spreads the teachings and the mission of the church whenever he meets those who are in need of either the teachings or the service of the Church.

EDUCATION AND TRAINING FOR ORDINATION

The Ordained ministers of the church are selected from among its membership on the basis of fitness, willingness to render service without compensation, and voluntarily subscribing to the following Cardinal Doctrines of the Church:

First—That man, though lowly born as the son of man, has within himself the forces, energies and potentialities which, recognized, fully developed, and brought into manifestation, will not only lead him into full manhood, freedom and honor among men, but will, through the process of transmutation and elevation, bring him into sonship with the All-Father—a true son of God.

Second—Aspirants for the Priesthood must take the vow that all confidences reposed in them by confessants and communicants will be held sacredly inviolate.

Third—That at no time will they proselyte for mem-

bers in other denominations.

Fourth—That their natural and God-given energies and faculties will be employed in helping their less fortunate fellow men, whenever such help is requested or desired.

Fifth—That all of the services and sacraments will be dispensed strictly in accordance with the teachings of THE CHURCH OF ILLUMINATION.

Sixth—That candidates for the Priesthood must express a willingness to thoroughly prepare themselves to properly conduct and carry on the work required by any of the offices of the Church.

The course of study for the Priesthood requires three years. During this time prescribed texts must be studied, examinations undergone and the personal training completed to the entire satisfaction of those under whose direction the training is conducted.

If, at the end of the three-year period, the aspirant is still willing to take upon himself the vow of obedience and secrecy, and life-long loyal devotion to the church, the Ordination will proceed.

All Ordinations are revocable for cause. Any ordained member of the church found guilty of conduct unbecoming to his office, or of betraying the secret of the least of those confiding in him, or of making use of his position and authority for any unworthy or selfish purpose, will immediately have his ordination rescinded.

The Divine Law underlies all true growth, advancement and progress. Both in its positive and negative aspects, this Law is exacting and relentless and neither man nor God can

free the individual from the reaction of an attempt to defy, evade, abuse or nullify the Law. Obedience to the Law is constructive and upbuilding and tends toward the spiritualizing of the Soul, reaching as its natural goal the plane of Soul Illumination or Individual Consciousness. Failure to comply with the conditions imposed by the Divine Law is destructive and disintegrating in its effects, leading as it does toward diffusion and dissolution; these effects are the opposite of growth, *i. e.,* self-destruction and spiritual suicide.

The positive aspect and activity of the Divine Law is known as the process of salvation or regeneration; the negative aspect and activity brings about degeneration or loss of the spiritual entity. The doctrine of salvation or regeneration receives the most practical attention in the teachings of The Church of Illumination.

Approximately fifteen millions of people in America are waiting for this message, will you not help us reach these and thereby carry to them renewed hope? By doing so you will help both them and yourself.

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